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CULTURALLY RELEVANT EARLY EDUCATION PROGRAMS

HEARING

BEFORE THE

SELECT COMMITTEE ON INDIAN AFFAIRS
UNITED STATES SENATE

ONE HUNDREDTH CONGRESS

SECOND SESSION

ON

OVERSIGHT HEARING ON CULTURALLY RELEVANT
EARLY EDUCATION PROGRAMS

NOVEMBER 24, 1987

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CULTURALLY RELEVANT EARLY EDUCATION PROGRAMS

TUESDAY, NOVEMBER 24, 1987

U.S. SENATE,
SELECT COMMITTEE ON INDIAN AFFAIRS,
Washington, DC.

The committee met, pursuant to notice, at 2:00 p.m., in room 485, Russell Senate Office Building, Hon. Daniel K. Inouye (chairman of the committee) presiding.

Present: Senators Inouye and Melcher.

STATEMENT OF HON. DANIEL K. INOUYE, U.S. SENATOR FROM HAWAII, CHAIRMAN, SELECT COMMITTEE ON INDIAN AFFAIRS

The CHAIRMAN. We gather this afternoon to discuss a subject of utmost importance to native Americans: education. To date, it would appear that our Government has failed to provide meaningful education for native Americans, and I think these statistics speak for themselves.

Academic achievement is low. School dropout rates are high. As adults, Indians and Hawaiians rank at the bottom of every socioeconomic indicator, from low rates of employment to extremely poor health characteristics.

There are many reasons for education programs having failed. I think one is that either by accident or deliberately we have ignored the differences between the cultures-of white America and Native America. In fact, public school education has sought to wipe out cultural differences by trying to assimilate Native Americans into white social and cultural mainstreams.

It wasn't too many decades ago when this land we call America was the residence of hundreds of different Native Americans Nations, each with a distinguished and glorious heritage and culture, and each with a different, distinct language that had been passed down to them for centuries. In our attempt to teach these native peoples the so-called American way of life, we banned native languages and sent children away from their homes and people to Government boarding schools. This was the way it was done. These efforts were a failure, but they nevertheless took their toll, leaving those Native Americans who didn't assimilate, confused, depressed, and without a clear concept of who they are or where they belong.

Today, cultural education often means only a token class in Indian culture or one short session a week with a kupuna in the classroom, designed to give native students academic instruction about their past.

Fortunately, efforts are being made this day to reverse this trend of cultural denial. Significantly, these efforts are coming from native people themselves. Creating programs based on the recognition that culture is the basis of how children learn assures a much greater chance of providing meaningful education.

Speaking a native language was once seen as a handicap, but educators are now beginning to understand that it is, instead, the key to cultural survival. Native cultures can only be perpetuated through understanding and enhancing knowledge about oneself. When native peoples regain a firm sense of self-identity, then they will truly be able to achieve self-determination.

This afternoon we will hear from Indian educators who are developing culturally relevant education programs. Most of these programs are directed at the young and have been in existence for only a few years. It remains to be seen how these students will turn out when they grow older. But certainly there is very good reason to be optimistic.

When I assumed the chairmanship of this committee, my first policy announcement was that I will seek answers to Indians' problems by going out to Indian country. I have done this, and this afternoon's hearing will demonstrate that answers do in fact lie with the native people themselves.

Our first panel consists of the trustee of Kamehameha Schools, Bishop Estate, Honolulu, Mr. Myron Thompson; the president of Rough Rock School Board, Inc., of Arizona, Mr. Ernest Dick; and the director of education, Rough Rock Demonstration School, in Arizona, Mr. Gary Coan.

Will you step forward, please?

I am pleased to have you with us, and I would like to receive your mana'o, as we would say in Hawaii, your wisdom. We would like to know what Kamehameha Schools and Arizona have in common.

STATEMENT OF MYRON THOMPSON, TRUSTEE, KAMEHAMEHA SCHOOLS, BISHOP ESTATE, HONOLULU, HI

Mr. THOMPSON. Thank you, Mr. Chairman. Good afternoon. My name is Myron Thompson, and I would like to thank you for this opportunity to appear before your committee again. I am here for three reasons: No. 1, to support your interest, your continued interest, in early childhood education; No. 2, to seek your assistance for the Rough Rock Demonstration School; and No. 3, to ask for your support of the Intermountain Consortium for Native American Education.

Early childhood programs are critical to the prevention of educational underachievement and related long-term social and economic problems. It is overwhelmingly more cost effective to prevent than to remediate. A newly released report entitled "Children in Need: Investment Strategies for the Educationally Disadvantaged," cites the following statistics:

Every $1 spent on prenatal care can save $3 in short-term hospital costs. Every $1 spent on comprehensive prenatal care for Medicaid recipients saves $2 in first-year care. Every $1 investment saves $3.38 in the cost of care for low-birthweight infants. Every $1 spent on childhood immunizations saves $10 in later medical costs. Every $1 spent on preschool education can save $4.75 in later social costs.

These statistics, compiled and reported in a document by prominent business leaders from companies such as Procter and Gamble and Honeywell, speak for themselves and give support to your interest in early education.

This report also gives additional impetus to our efforts at Kamehameha Schools in early education which began some 15 years ago. At that time my fellow trustees had noted increasing and overwhelming evidence of poor achievement performance by young Hawaiian children, most of whom were in indigent circumstances and attending public schools. These children were not being served in any way by Kamehameha. Yet, it was clear in the instructions and the will of our benefactor, Bernice Pauahi Bishop, the trustees were "to devote a portion of each year's income to the support and education of orphans and others in indigent circumstances."

Therefore, in keeping with her desires, we established the Kamehameha Elementary Education Program, with the acronym of KEEP. KEEP's mission was to develop curriculum and teaching methods for reading and language arts that would better meet the needs of native Hawaiian elementary students who were at risk to educational failure and more often than not were orphaned or in indigent circumstances.

We have found success. Where Hawaiian children were once scoring consistently below the 25th percentile as a group, we are now approaching the 50th percentile. KEEP's answer was not a simple curriculum guide or materials, but a process of developing culturally appropriate teaching methods, selecting curricula, and creating an environment which would enhance achievement.

Thus, our relationship with the Navajo Nation and Rough Rock Demonstration School. Rough Rock became interested in our KEEP process about 6 years ago. They invited us to assist them in the development of a KEEP-Rough Rock reading and langauge arts program. We welcomed this challenge. We have worked with Rough Rock over 5 years and have assisted them in creating a reading and language arts program which is individually theirs, culturally compatible to Navajo children.

We ask that the Congress support the request of the Rough Rock Demonstration School to extend their Rough Rock elementary education program. We understand that other Southwest Indians Nations have indicated an interest in utilizing the KEEP process model. I wholeheartedly support the efforts of the Intermountain Consortium to facilitate this effort. We must prepare our children to succeed educationally.

Senator, I am inspired by your continued interest in early education and the promise of collaborative work between Kamehameha and the Southwest Indian Nations. We ask that you give every consideration to the merits of early education programs.

Again I thank you for this opportunity, and I thank you for the years of support for other native Hawaiian programs, in support of the Indian and the native American programs in general.

I just want also to mention that your efforts in providing funds for the hearing-loss preschool kids is greatly appreciated. We have a situation in Hawaii where 84 percent of our kids that we have in our preschools have hearing loss significant enough to interfere with their learning.

Senator, thank you very much.

The CHAIRMAN. How long has KEEP been in existence?

Mr. THOMPSON. The guy who started the whole thing is right back here, Dr. Tharp. Until today, I didn't know he was one-quarter Cherokee.

But I believe it has been about 15 years now.

The CHAIRMAN. Will you step forward?

Mr. THARP. I am a member of panel two.

The CHAIRMAN. Oh. Fine. Okay.

Mr. Dick.

Mr. THOMPSON. Mr. Chairman, if you would please excuse me, I have to catch a plane, and I know what these gentlemen are going to say, and I support their efforts. Thank you.

The CHAIRMAN. Thank you very much, Pinky.

[Prepared statement of Mr. Thompson appears in the appendix.]

STATEMENT OF ERNEST W. DICK, PRESIDENT, ROUGH ROCK SCHOOL BOARD, INC., ROUGH ROCK, AZ

Mr. DICK. Thank you very much, Chairman Inouye, and those who are in attendance here today. We are here basically on the same issue and the same concern that we have as the gentleman has just stated here. I am a member of the Navajo Tribe, and my name is Ernest W. Dick, president of the Rough Rock School Board, Inc., and also I am full-blooded Navajo, which I am very proud of.

As the years have gone by, ever since I was a kid I have never actually left home, only in my college days, and other than that I have been working and being a leader of my community of Rough Rock also. So, based on that, I have served also on the Association of Navajo Community-Controlled School Board, and I was a member of that for the last 4 years. With all this in mind, I think my leadership and my responsibility will be to find appropriate education for our children.

So, with all this in mind, we have been doing this with the KEEP school, as has been said here a few minutes ago, and we have been doing this for the last 6 years at Rough Rock. We have been using professors and teachers from the university, from the school there, from Hawaii. We have been exchanging ideas. So, I think with this in mind, we have found that it is working not only for the Hawaiian children, not only for the Rough Rock children, I think it is going to work for the Native Americans throughout the southwest also, too.

The other matter which we are here about, still the same matter, is we have been working very hard to keep this going with the school at Rough Rock. So, based on this, I think I ask you, Senator, to help us again. You have stated in your opening remarks, and I have heard you speak before and, based on what I have learned, it is very well thought out speech that you gave sometime back, a couple of months back. I strongly support you and also I strongly would want to help you in any way to have the Indian kids learn the best way that can be possible for our children.

With this in mind, I urge you to help us in authorizing and appropriating some money for us. Thank you.

[Prepared statement of Mr. Dick appears in the appendix.]

The CHAIRMAN. I thank you very much, Mr. Dick.

May I now hear from Mr. Coan.

STATEMENT OF GARY COAN, DIRECTOR OF EDUCATION, ROUGH ROCK DEMONSTRATION SCHOOL, ROUGH ROCK, AZ

Mr. COAN. Thank you very much, Senator. My name is Gary Coan. I am the Director of Education for Rough Rock Demonstration School. For over 16 years now I have been on the Navajo Reservation. I was raised with the Penobscot Tribe Pleasant Point Band, in the State of Maine.

First of all, I would like to thank and congratulate you for having these hearings. The topic of discussion this afternoon as far as I know has never before been considered in hearings like this. It is a topic in sore need of more active consideration in the classrooms. It is a topic which, if not regarded and acted upon, will most assuredly continue to create children with more than abused self-concepts.

So, I thank you and respect you for doing so.

The need for the design and delivery of culturally compatible Indian education is very real and tragic. We out there in the field have known this for a long time. The Bureau of Indian Affairs schools and the public schools, at least on the Navajo Reservation, make no pretense to design or deliver culturally compatible education to their students. That has not been their forte. It is not now, and as far as I know it is not among their plans.

Indeed, we used to be able to do more than we are able to do now. As you know, Rough Rock is a Public Law 93-638 school, and as you know, many of the Public Law 93-638 schools on the Indian reservation took the contract school way primarily and initially due to concerns for the culture and linguistic appropriateness of the education being delivered to the children in their communities. And we used to be able to do more than we can now.

In recent years, however, given the change in Title VII regulation, which has changed what used to be bilingual education into now ESL—English as a second language—up to and including the third grade and that's it. We no longer have those funds to operate truly bilingual education.

Title I moneys—chapter 1, excuse me—chapter 1 moneys used to be able to be used in a more appropriate way in whole-school application. Those regulations have changed. I understand that there is consideration of changing them back to allow what used to be, but that is not the case now.

The defunding and the increased competition for title IV moneys has wreaked havoc upon what we used to be able to do with those moneys in terms of cultural education. So, indeed I need to let you know that the schools who historically were and still are in the forefront, on the cutting edge of culturally compatible education in the field, we did better 10 years ago than we are able to do now, given contemporary regulation and funding.

We need funding that is not of a competitive nature. I do not feel that we can give the welfare of the building of culturally appropriate education over to the kind of funding that may run out if a given grant proposal is not funded.

At the same time, English-based and biased, Anglo-based and biased education, as delivered on the Navajo reservation anyway, has put parents and children where they have just simply lost faith. This is evidenced by statistics. I live and work in the Chinley agency of the Bureau of Indian Affairs, and we recently did a study of dropouts. About 28 percent of the first-graders who are supposed to be in school are not sent to school because their parents have lost faith in the schools. That increases to 58 percent by the twelfth grade.

Reservationwide, absentee rates run at 50 percent. And it is very plain and simple to see that the Anglo-based education has simply ill-prepared the students and put students out on the street. Even a large percentage of those who do graduate are ill-prepared and basically nonfunctional other than for entry-level, low-paying jobs, not of a professional nature. Thank goodness there are exceptions to that.

I will simply cite, and not bore you, with the research that has been done in psycholinguistics, which we have known of for years. We have known that if we do not teach a student in their first language, if we do not use the cultural framework which they bring to school, if we do not capitalize upon the culturally specific cognitive style that they are taught as children in their own homes, then we are not anything other than professionally fraudulent. We have known the variables for many years. The research has been there. We have simply had to ignore it or it has been ignored.

Thankfully, at Rough Rock, with which I am proud to be affiliated, thankfully at Rough Rock, through the benevolence of Kamehameha Foundation, Bishop Estate, we have been able to turn the tide, locally. I would like to share a few of the results of our program at Rough Rock.

The results thus far are:

No. 1, the development of a framework within which the curricular construct of Rough Rock bilingual, bicultural program can be knowledgeably and empirically considered;

No. 2, identification and implementation of center-based, small-group instruction which best utilizes our children's mode of learning developed at home;

No. 3, a construct for continual development of curriculum;

No. 4, a construct in which we examine and modify all aspects of instruction when and where necessary;

No. 5, a construct demanding curricular accountability;

No. 6, an instructional rallying point for staff, including planning, material development, problem solving, and evaluation;

No. 7, continued faculty training, both formal and college classrooms, and more often informal by way of workshop at Rough Rock; and

No. 8, most importantly, happier children who learn more, who think and feel more healthily about themselves, and who demonstrate this by maintaining a learning environment in the school, more so than has ever been true before.

I think it is important to note that among statistics that I have already given to you, we have a 94 percent attendance rate, and our enrollment is up 37 percent this year over last.

Mr. Chairman, these are not just the results of our work. These are the kinds of building blocks upon which programs are built, and they must continue.

The proposal submitted to you by the Intermountain Consortium is sound. It is cost effective. It can be applied in southwest Indian country. It is the cheapest and the easiest way to get the most work done, and we support it.

We need your help. Thus far, Rough Rock has capitalized upon the benevolence of the Kamehameha Foundation. Every situation which needs the same kind of development we have enjoyed cannot receive that same kind of benevolence, and we consider ourselves indeed fortunate. Right now we continue our development of the program for our children by way of taking program moneys which are supposed to pay for teachers and books and materials out of the ISEF formula moneys. It is increasingly difficult to do that.

The work to be done is long and hard. It involves the retraining of teachers who have been taught the Anglo mode of education in their college classrooms. We have a lot of work to do—thankfully, not as much as in some places.

Once again, I thank you for your time. I will welcome any questions.

[Prepared statement of Mr. Coan appears in the appendix.]

The CHAIRMAN. What Asian grade levels are involved in your special project?

Mr. COAN. We are working toward the inclusion of all grades, K through six.

The CHAIRMAN. How many students were involved in your Rough Rock program?

Mr. COAN. Right now our K–6 enrollment, sir, is 260.

The CHAIRMAN. And all of them are involved in KEEP?

Mr. COAN. To one extent or another. Our kindergarten and first grade are totally involved. The curriculum moves up. We are still developing for the middle grades and the upper grades. But for the lower grades it is developed, and we are moving it up. We are concerned about laying over onto children of an upper age level an educational system which they have not been used to. It takes time, and it needs to be infused slowly. But that is being done.

But in the lower grades it is done, and it's working very well. And what we have applied to the middle and upper grades is working very well.

The CHAIRMAN. How long has this program been in operation, not just the study phase?

Mr. COAN. The program has been in operation for 6 years.

The CHAIRMAN. For 6 years?

Mr. COAN. Yes, sir.

The CHAIRMAN. The statistics you have cited of 94 percent attendance and an increase in enrollment of 37 percent, that is this year's statistics?

Mr. COAN. Those are our statistics thus far this year. Now, the attendance rate has gotten increasingly better over the past 3 years.

The CHAIRMAN. What was it when you began this program?

Mr. COAN. Our attendance rate used to look like reservationwide attendance rates.

The CHAIRMAN. What would that be?

Mr. COAN. Absentee rates on the reservation are said to be about 50 percent.

The CHAIRMAN. So, you have gone from 50 percent to 94 percent?

Mr. COAN. Yes, sir.

The CHAIRMAN. You attribute this primarily to this new KEEP?

Mr. COAN. I attribute it to many things, but I attribute it in the elementary school to a more culturally appropriate education, yes, sir, and a trust that we enjoy from the parents of the children.

The CHAIRMAN. Can you advise the committee in some detail as to what is involved in this program? Is this a 1-hour-a-day program, or is it part of the total educational program?

Mr. COAN. What it does, sir, is to take—it is not a wholesale transplanting of what happens in Hawaii. What we do is, we take the cultural, the anthropological things, if you will, such as the concept of self, the concept of family, the concept of community, looking at things in social studies, we take these kinds of variables that any person in any culture has attached to them. We have taken the cultural baggage off of those kinds of variables from the Hawaii cultural setting, taken the variables and said, OK, what kind of cultural attributes do we need to consider vis-a-vis each of these for Rough Rock Navajo, and we build them back and we infuse that into the curriculum.

We also look at the behavior of our children. Our children at some grade levels do not learn best sitting one to a chair in columns and rows. We are finding that our children learn best in small groups. We have found that where, at the same time while they work in small groups, they tend to work individually within those small groups; but they work best when they are with somebody else physically close. That is similar to their home setting.

We are capitalizing upon the way they are taught to learn at home. So we build these things back up. You can see the difference in the physical arrangement of our classrooms. We found out that, for instance, in the Hawaiian setting, I understand that there is a lot of peer teaching going on. We can't depend upon that in the early grades, because that is not a part of the cultural setting where we are.

So, it is not an 1-a-day thing. It is a tearing down of the Anglo-based approach to education and the rebuilding of that, the retraining of teachers, considering where we are and the children we are working with.

The CHAIRMAN. Different peoples have different cultures and different languages. In Rough Rock who determines the cultural setting of the education? The board of directors, or what is it?

Mr. COAN. We do nothing before it is approved by the board of directors, sir. The process is involving the teachers, and most of our teachers are local Navajos, certified. The people best in the know, once they get past the point of saying, "Yes, I do realize that I have to get out of the old ways that I was taught to teach and learn new ways to teach," Then we begin to get some very creative—correctly culturally creative—ways that we are learning to approach our children.

But every and any change in curriculum, whether that be materials, whether it be teaching methodology, whether it be the grouping of children, whether it be a change in the daily schedule, that goes to the board of education, the members of which are all locally elected community Navajos.

The CHAIRMAN. Does the tribal council play any role?

Mr. COAN. The tribal council has to stay aware of what we are doing educationally. They have to support us by way of resolution by the tribal education committee every year in order for us to continue to have our contract to operate.

The CHAIRMAN. What was the grant that Kamehameha provided for Rough Rock?

Mr. COAN. The grant has been more in the provision of people, in terms of being a host to our personnel who go to the Kamehameha schools. We send on the average of two or three people a year who are trained out there. Likewise, their people come and work with us at Rough Rock. To my knowledge, sir, and you might better ask Dr. Tharp this, but to my knowledge there has never been a direct transferral of money.

The CHAIRMAN. In order to continue your program, what sort of funds do we have to authorize and appropriate?

Mr. COAN. I think we need funds which, in terms of delivery and in terms of a school's eligibility of getting them, become something like the ISEF moneys. If you are doing a certain kind of program—for instance, the bilingual add-on to the ISEF moneys—you get a .2 add-on. I think if a school is demonstrating the development and the increased delivery of what is deemed to be a culturally appropriate education, then there should be the same kinds of variables in the funding formula as there are for special education, for bilingual, et cetera.

The CHAIRMAN. I suppose it would be appropriate to call your program a pilot program for culturally similar groups. Would you consider that your pilot program has been completed, or are you still in the process of formulation?

Mr. COAN. We are still in the process.

The CHAIRMAN. How long will it take before this pilot program is ready for scrutiny and study?

Mr. COAN. We have parts of it ready for scrutiny now. I think, before you can look at the entirety, looking at a K–6 model, another 1½ years to 2 years.

The CHAIRMAN. Thank you very much.

Senator Melcher.

Senator MELCHER. Thank you, Mr. Chairman.

I didn't get in here when you gave your testimony, but I believe you are Mr. Dick, are you not?

Mr. DICK. Yes sir.

Senator MELCHER. You are a Navajo teacher, and you taught Navajo culture and history?

Mr. DICK. Yes.

Senator MELCHER. Do you still teach?

Mr. Dick. No; I am president of the board at present, and I have taught for seven years mostly in the area of Navajo language and culture.

Senator Melcher. Well, I have never been to Rough Rock, but I have been to the Kamehameha and am an admirer of KEEP. So, I am pleased to learn that for 5 years Rough Rock has been in consultation with Kamehameha and is using some of the wisdom that was developed at Kamehameha to see how it does with our native Americans here on the continent.

You have 260 students, K through six, which is about 45 students per grade, if they break down that way. How many teachers?

Mr. Dick. Well, we have 12 teachers.

Senator Melcher. Now, are these all Navajo children?

Mr. Dick. Yes; Maybe two or three are Anglo teachers' kids that are going to school there.

Senator Melcher. OK. Now, I gather or I would expect that all the teachers are bilingual. Is that right?

Mr. Dick. Not teachers that are Anglo. They are not bilingual. But they have an aide that will be assisting them. Most of our kindergarten teachers and also the first-grade teachers are Navajo. They are certified.

Senator Melcher. First 2 years then?

Mr. Dick. Yes.

Senator Melcher. Of a student's life, there is bilingual teaching.

Mr. Dick. Yes.

Senator Melcher. And after that, from second through sixth, there is assistance then in the classroom for bilingual problems?

Mr. Dick. Well, not really. You know, it's not really set up like that. We still have teachers that are bilingual, so where there is a teacher's need, we usually——

Senator Melcher. There is a class assistant or aide?

Mr. Dick. Yes.

Senator Melcher. All right, Mr. Coan, you use this term construct. I beg your indulgence, but I don't know how you use it. Is it an educational term? Like "construct for continual development of curriculum," I don't understand that.

Mr. Coan. I am not sure that it is indigenously educational. A construct meaning a framework, if you will, sir.

Senator Melcher. All right. A framework for continual development, et cetera. When the chairman asked you about money, I am interested in what it costs. And I didn't figure that out from the way you answered. What does it cost per student?

Mr. Coan. I am not sure that I am in a position to quantify that on a per-student basis. I know right now I have three people who do nothing but the implementation of KEEP, of what we call RRENLAP, the Rough Rock English-Navajo Language Arts Program, utilizing the KEEP precepts at Rough Rock. I have three people.

Senator Melcher. Well, just tell me what your budget is per year, and I will divide it by 260 and I will get what I want to know.

Mr. Coan. For those three people, sir?

Senator Melcher. No; for the whole works. It's all integrated in the program.

Mr. Coan. Schoolwide?

Senator MELCHER. Pardon me?

Mr. COAN. Schoolwide?

Senator MELCHER. Yes.

Mr. COAN. My elementary budget will run $1.6 million.

Senator MELCHER. And 260 into that is about $600-700 per year per student?

Mr. COAN. No; it's more than that.

Senator MELCHER. Is it?

Mr. COAN. I receive on the ISEF funding, last year's allotment on the ISEF funding was $2,130.

Senator MELCHER. $1.6 million?

Mr. COAN. Yes, sir; that includes buildings, busing, transportation, food, and everything.

Senator MELCHER. Well, how many meals are there?

Mr. DICK. Three.

Mr. COAN. Three.

Mr. DICK. Residential.

Senator MELCHER. Well, I missed it by a long way. Is it more like $5,000?

Mr. COAN. That comes close, counting my dormitories for those children.

Senator MELCHER. There are dormitories for 260 children?

Mr. COAN. Yes; I run two dormitories.

Senator MELCHER. Mr. Dick, do you like that? What do the families say?

Mr. DICK. Yes; Well, we don't try to keep them there seven days a week or something like that. We try to keep them there when the roads are impassable.

Senator MELCHER. How big an area are you drawing from?

Mr. DICK. Oh, at least about within the radius of about 30 miles. But other than that, we have other students from the reservation wide.

Senator MELCHER. You say 30 miles?

Mr. DICK. Radius.

Senator MELCHER. Radius of 30 miles.

Mr. DICK. Yes.

Senator MELCHER. That is where most of the students come from?

Mr. DICK. Yes.

Senator MELCHER. Now, in my country, with a variety of plains tribes we have, they continually tell me they would prefer to have the children come home. But that isn't true in Navajo country?

Mr. DICK. Well, you see, the important thing that we have there is the bilingual and the bicultural education, and not all schools provide that instruction throughout the reservation. So, we are acting as a special function to some of the schools.

Senator MELCHER. This is a family affair. With our people, they use the buses, and the 30-or-40-mile radius is small. And they use buses. But that is just a family affair, whatever they want.

But we feel that the bilingual part has to be integrated into whatever the school is for the Indian children, whether it's public school or contract school or what have you. So, I don't care what it costs. The way you do it, your housing and feeding the children, that doesn't tell us what the cost might be in a public school, for instance, on the reservation.

What we lack in our country is having this framework—I will call it a construct, Mr. Coan, to use your term—a framework overall for using KEEP. We lack that. I think we would be wise to have that. We wish you all kinds of success because we want to copy what you have gained with the Navajos and the Blackfeet and the Crow and the Cheyenne and the Assiniboine and all of our reservations and all of our Indian children. It's money well spent. Thank you very much.

The CHAIRMAN. From what you have just told the committee, your education program is a very inexpensive one when one considers feeding and busing to be heavy expenses, then you have your maintenance of facilities. The education side, the total being roughly $400 per student per month, isn't it?

Mr. COAN. On the education side?

The CHAIRMAN. No; the whole thing. It's about $5,000 per year per child?

Mr. COAN. That's about it, yes.

The CHAIRMAN. And of that, over one-half would be in transportation, food services, and capital maintenance.

Mr. COAN. About 60 percent of that, yes, sir.

The CHAIRMAN. That is covered by Federal assistance?

Mr. COAN. Totally.

The CHAIRMAN. Totally?

Mr. COAN. Yes, sir.

The CHAIRMAN. In order to carry out this new concept developed by Kamehameha, how much more would you have to add? That is what I think Senator Melcher would like to know.

Mr. COAN. I can do everything I need to do at Rough Rock—not including the dissemination to other schools, not including Rough Rock's helping to spread the word to other schools, if you will, dissemination of the training we have received—I can do everything I need to do at Rough Rock for $75,000 to $100,000 a year.

The CHAIRMAN. In addition to the $1.6 million that you are receiving now?

Mr. COAN. Yes, sir.

The CHAIRMAN. Well, I thank you very much.

Mr. COAN. Thank you.

Mr. DICK. Thank you very much.

The CHAIRMAN. Thank you, sir.

Our next panel consists of Professor Roland Tharp, of the University of Hawaii; and Professor Joseph Suina, of the College of Education of the University of New Mexico in Albuquerque.

Gentlemen, thank you.

TESTIMONY OF JOSEPH SUINA, PROFESSOR, COLLEGE OF EDUCATION, UNIVERSITY OF NEW MEXICO, ALBUQUERQUE, NM

Mr. SUINA. Good afternoon, Senators, staff. I am Joseph Suina, from Cochiti Pueblo, New Mexico. I understand the chairman was there to visit not too long ago. I am sorry I missed you.

As stated, I am a professor in the college of education at the University of New Mexico, and I am pleased to be a member of a teacher training program, which has received four national awards in the last ten years. But more importantly, our education programs there have been engaged in Indian teacher education for at least 20 years now, with programs in the Pueblos on the Navajo reservation and the Apache communities of Arizona and New Mexico.

More than 500 Indian people from the southwest have received a teaching degree from the University of New Mexico since 1972. While this number is significant in terms of figures prior to the 1970's, it is far from adequate in terms of present-day Indian-pupil/Indian-teacher ratio. This means that we are still importing a large number of outside experts who have little or no knowledge of the unique linguistic and cultural backgrounds of our children and our communities in our area.

Our teacher training programs have been drastically cut in the last few years. We had a large Navajo teacher education development project, and the All Indian Pueblo Council also had a good-size program. These are no longer in existence at this time.

In addition to the shortage of Indian educators, Indian education continues to be fraught with many, many problems. Perhaps the most significant and immediate of these problems is the problem of irrelevant learning experiences. I run into it all the time, simply because I have a position that gets me out into Indian schools of various types— mission schools, BIA schools, public schools, and contract schools alike. I see the problem of irrelevant learning experiences or lack of appropriate experiences for Indian students as a real serious problem.

The CHAIRMAN. Did you say irrelevant learning?

Mr. SUINA. Yes, sir. I see the problem of not providing relevant programs on schools. Most educators now believe that the area of pupil-teacher interaction in the learning process is at the heart of education. This means that regardless of who is teaching our children or who is administratively in charge, be that the BIA or the State or even an Indian tribe, the quality of education is most dependent on the quality of learning experiences provided for the pupils. In other words, being Indian and in control of a school or a classroom does not automatically mean better schools. In fact, there have been schools I have personally visited where one could never tell that Indian educators were key players there, simply because the design and implementation of the programs were not unlike what might be found in a predominantly middle-class white school anywhere in the United States, and the results provided the unfortunate evidence of that.

There is good reason to believe that what is relevant or quality learning experiences vary from culture to culture. The most basic proof is that what has worked well for Anglo kids has not worked very well for Indian students.

The term relevant in education means that pupils can see the application of classroom learning in meaningful terms from the perspective of their culture and language as well as from their unique personal interests, goals, and abilities. This may be understanding the application of that education in long-term goals or short-term ones, or both. Knowledge about Indian children in the setting of their everyday life is a crucial first step to establishing learning experiences that make sense and motivate them.

Relevance in American schooling is particularly important for students who do not come from families with high educational attainment, as is the case of a large majority of Indian families. For students who come from families with examples of significant achievement, relevance is built into the program itself. They see the long-range results because they are raised with the concept of a career and what it takes to have one. To most middle-class Anglo families, kindergarten is just the first step to becoming a doctor, a lawyer, or an engineer, and their children are more apt to play the educational game even it becomes boring and burdensome, because this is the proven way to reach that inevitable long-range goal or that "good life."

That inevitable long-range goal is not yet an intrinsic value of the Indian family. Role models are much less likely to be present. Education does not have mean inevitable success, even though a career may be a dream. It is only a dream not a firsthand experience for most Indian people.

Furthermore, Indian pupils more likely have friends and relatives who have left school early or are considering it because they aren't doing well, and for this group of students, education is less likely to be viewed as an obstructionless path to success. And for these students the immediate relevance of that educational experience in their young lives is so critically important. And that relevance comes from the culture and the language of the children.

We now know enough about the general characteristics of what a sound education program ought to be, and thus we have been fairly successful with certain groups of kids, as we all know. Those are the kids we are most familiar with and we have been able to provide relevant learning. But I guess, we don't know much about Indian children, or if we do, the school structure or our own mental structures as educators haven't permitted us to make those much-needed modifications.

If we are to create more relevant learning experiences for Indian children, we must necessarily take time to learn about those kids, and that would entail a careful study of children in the context of their daily lives and the experiences in the home and the community. We need to study their learning styles, their language, their likes etc. as a group as well as individuals and a whole array of other pertinent information that will ultimately translate into thoughtful and purposeful programs for Indian children. This research and design of programs can than be the basis for teacher and parent training, as well.

There are schools around that are considered outstanding in their service to culturally different children, and we have about heard Rough Rock and KEEP and still another one represented present here today, the Santa Fe Indian School. All of these programs I have been fortunate to visit and study and all have the commonality of including the culture and the language to some degree in their programs in a very respectful and dignified way. That seems to be a key here.

I visited KEEP last spring, and I came away convinced that they indeed had a program that was highly effective to the children there, and that it had a lot of potential for Indian children here on the mainland. It was not too long ago Hawaiian kids at KEEP were also experiencing the same low achievement and high dropout rates, but because of the implementation of some real meaningful programs, they have managed to turn this around. But it took continuous research program development, teaches training and evaluation. It is, in my estimation, not something you do once and put it together and it's there. But rather it is a continuous process that is a regular part of the school program.

It is a continous effort to establish this sort of mentality and to create creating an atmosphere that is in keeping with the times as well as showing a great deal of interest in the children and the community there. And of course, it takes time and highly skilled experts and a willing and able staff, and a responsive community. This is the same sort of commitment and dedication it would take here or wherever we try to replicate such a program for Indian kids.

As you have already heard, KEEP and Rough Rock have been engaged in a cooperative effort up to this point. I had a chance to observe the two groups in action, and it was very encouraging and refreshing to me. In its most basic form, it provided an opportunity for educators to observe and converse with one another, something that is very often lacking in schools. Schools are too often isolated and noncommunicative.

But perhaps more importantly, it was an opportunity for educators to look at themselves and the children, and the process of teaching and learning in which they were engaged, this kind of an exchange effort is far different from being helplessly evaluated by some outsider who may not fully understand what you are about or what you are trying to do.

I am confident that we can attain similar conditions and results in Indian education. I think the climate is right. Communities and schools are looking in this direction more and more as I go about visiting schools. We have places like the University of Hawaii and the University of New Mexico, which have experiences in working through these sort of problems. I think we can institute some meaningful programs for Indian children by looking at what is very basic to who they are, their language and their culture and their families and communities.

Most importantly, this can be achieved without having to sacrifice the culture and language which many tribes are holding onto as they would life itself. Rather than demeaning and denying the first culture this approach would build on its strength in order to promote more wholesome adaptation to the two worlds in which Indians have to live today.

I thank you, Mr. Senator, for allowing this testimony. I would be glad to answer any questions that you might have.

[Prepared statement of Mr. Suina appears in the appendix.]

The CHAIRMAN. Have you had an opportunity to study and observe and evaluate the Rough Rock program?

Mr. SUINA. Yes, I have. I spent three days there and observed teachers in the classrooms.

The CHAIRMAN. Do you think that that program is worthy of emulation by other school systems in the Indian country?

Mr. SUINA. Yes, sir, I think it is, and that is what makes this sort of an effort there, in the southwest, a much broader one in that if we can establish a setting we can look to, I think it could serve a much broader purpose than just for a school but rather it could be a beacon for many other tribes who can learn and share there as well.

The CHAIRMAN. How important is language in this program?

Mr. SUINA. Language is important to the extent that the children still have that language in their own community, meaning that I noticed that in Hawaii the Native Hawaiian language, was not necessarily at the base of their culture and understanding, but at Rough Rock, the language is critically important as well as over at Zuni, which is taking a very high interest in this program. In situations where the native language is still a vital part of their community and life, yes, it is so very important to understanding concepts in teaching and learning.

The CHAIRMAN. In the Navajo Nation, about what percentage of the children speak native language at home?

Mr. SUINA. The last figure that I have in mine—and this goes back to about 1978—the figure was over 90 percent of the children speak the Navajo language.

Perhaps the two gentlemen from Rough Rock school could give us better figures than that.

The CHAIRMAN. In your Nation, the Cochiti Pueblo, what percentage of your children speak Pueblo at home?

Mr. SUINA. We find a very different situation for a couple of reasons, intermarriage being one of them, and the other is the pressures of the school, the economic world and other factors as well. But in our situation, I would say probably close to 50 percent of our kids speak the language of Cochiti.

The CHAIRMAN. Now, you are speaking of the teacher training program.

Mr. SUINA. Yes, sir.

The CHAIRMAN. What percentage of these teachers teach outside the reservation?

Mr. SUINA. The 500 Indian graduates figure that I mentioned a little bit ago is very impressive in itself. But I think what is more impressive—and this ties into your question—is the fact that 85 percent of those 500 Indian graduates have come home to teach either in their own community or in the nearby Indian community.

The CHAIRMAN. I asked that question because to the best of my recollection, there are approximately 300 physicians of Indian ancestry, and about 20 work on reservations and about 50 work for the Indian Health Service. The rest are elsewhere in urban America. That is not your situation?

Mr. SUINA. That is not our situation, primarily because education is one of the few professions that is on the reservation. In other words, the jobs are there and we have a dire need for Indian teachers in Indian schools. If an Indian teacher from Santo Domingo or San Juan or Muscalero wanted a job, there is a guaranteed position there because schools are close to or on the reservations, for the most part.

If I may say so, Senator, my observation is that it (Indian professionals) is one of the nice boosts that we have seen in Indian communities. I still live on my reservation, and I see a lot of young people, educators, from Cochiti come back to Cochiti because of the opportunities for employment, and those young people who are there at Cochiti have sort of gone against the traditional brain drain that we have been experiencing and they have added sort of a new hope and a new life to the community with new ideas, still within the context of the culture and the language of the community.

The CHAIRMAN. Would you suggest that the type of program we are discussing here be applied only in reservations like the Hopis and the Navajos and possibly the Pueblos? I ask this because in my travels throughout the country visiting Indian people, the cultures differ, religions differ, living styles differ. Some are very urban, some are heavily mixed.

For example, would it apply in an urban setting?

Mr. SUINA. I think so, Senator.

The CHAIRMAN. For instance, California, in California you have many tribes.

Mr. SUINA. I think it would apply simply because we are finding out from research that although Indian kids who may not be speaking the Indian language any more are still basically controlled by cultural factors that are still lingering from a couple of generations ago. So, although we might find a Pueblo-like—Acoma, for example, which is in transition from the Keres to the English language—we are finding a lot of children still thinking and behaving in the patterns of their fathers and their grandfathers.

There are structures there that seem to be harder to get rid of than the surface verbal sounds and so forth. I feel that in many urban centers there are a large number of Indian communities that may look like, by every surface observation like they have made that complete transition, but I think we are finding out something else now, that they may not quite be all the way out of their cultures.

The CHAIRMAN. This may not apply to education. But is there any common thread among Indian people? You have over 50 basic languages, I believe.

Mr. SUINA. Yes.

The CHAIRMAN. Different cultures, different religions, physically the easterners don't look like the Pacific northwesterner or the southern Indians look different from the Plains people. Is there anything, a common thread?

Mr. SUINA. Well, the most common one I think we all know about is the fact that we have had similar types of experiences with the United States Government and other European groups, and that, I think, forms a strong bond among Indian people everywhere.

The other one I would have to say is still a way of looking at life, a way of looking to Mother Earth, of spirituality in general, that seems to be quite similar across Indian groups. Those that still have remnants of those kinds of teaching seem to have something in common there.

The CHAIRMAN. Thank you very much.

Mr. SUINA. Thank you, Senator.

The CHAIRMAN. May I now call on Professor Tharp.

STATEMENT OF ROLAND THARP, PROFESSOR, UNIVERSITY OF HAWAII, HONOLULU, HI

Mr. THARP. Thank you, Senator Inouye.

I have been chosen to speak for our group as a whole, the group of which panels I and II are representatives. That group includes the Kamehameha Schools, Rough Rock Demonstration School, Zuni School, Intermountain Centers for Human Development, University of New Mexico, and the University of Hawaii. For our common purposes here we are referring to ourselves as the Intermountain Consortium for Native American Education, and I have been selected to speak for that consortium.

Our purpose in the consortium is to demonstrate that Native American programs, Native American programs for many Nations and many Nations working together can develop effective education for their children in ways that will respect and preserve the deep cultural values of Native peoples.

Not every program will be the same, because Navajos are not identical to Pueblos who are not identical to Crow, but they will be alike in ways that all Native Americans are alike, and the programs will succeed in teaching basic skills for success in contemporary life.

These principles, as you have heard today, have already been demonstrated for Hawaiian children by Kamehameha Elementary Education Program [KEEP]. It is well on its way to being demonstrated for Navajo children at Rough Rock. When culturally compatible educational programs are developed, it is possible to teach our children basic academic skills as effectively or more effectively than with any other kind of program.

But culturally compatible programs do no violence to the cultural values of the people. They do not offend courtesies. They do not alienate children from their basic values, and they do not force and channel the minds of Native children into standard molds.

For centuries, Native Americans have been offered no options but standard European-American schooling. For centuries, Native Americans have fled these programs, fled with their feet when they could, and failing that, fled with their minds. Not until the last 15 years have culturally compatible programs been demonstrated and evaluated. Now we know what such programs look like. Now we know that children can learn reading, writing, ciphering, and computer skills in ways that respect, use, and foster the mental, social, and spiritual values of their own peoples.

Now, the consortium that testified before you today is composed of people and institutions that have been central in the development of culturally compatible education. We have demonstrated that such programs are effective, and we have demonstrated a process by which other tribes and other peoples can develop programs that are compatible with their own cultures.

Our work has been going on for almost 20 years in Hawaii, 5 years in the southwest. It has been funded by private sources, the Bishop Estate primarily, which is no longer able to support it. It has been supplemented by small bits from local school budgets, eked out of budgets that are already ravished by cuts in educational programs for Native Americans. Now, this year, where we are at the point where our efforts can begin to bear fruit by spreading this know-how among other Indian groups, we may be on the verge of a major revolution and a vision of education for Native people, one that can correct the educational imperialism of America's 300-year history. But we cannot proceed without funds, and we cannot proceed—perhaps even more—we cannot proceed unless there is a change in the controlling policies of Native American education.

Therefore, we request your understanding and your action, not only for our own work and for our own program, narrowly conceived, but also for the policy and the principle of culturally compatible education. Once that vision is understood, other workers in other tribes, other scholars such as those testifying before you this full afternoon, can explore the strengths and values of Native cultures and begin to design schools that respect and use them.

The first thing we would like to do now is to begin working with another school, the Zuni school, to assist them to design a program based on Zuni values, ways of thinking, abilities, and problem solving.

Now, the Zuni school will not be identical to the Navajo school and that is not identical to the Hawaii school. But when that is done, then we would propose to branch out further to demonstrate and assist other Native groups to work on designing their own schools. In this way, we hope to plant a tree that would have many branches and stay strong through its common trunk and its deep roots in Native American cultures.

We would propose to work it through two basic formats. The first we call the circle of assistance. That is, we would propose to assist one another, each teaching each, each learning from each. The Kamehameha schools, the Rough Rock school, the Zuni school, the Intermountain school, and to propose a system of rotating visitations with program developers from each site visiting the others, discussing and working together to define their common concerns, those visits involving training, planning, evaluation, and joint problem solving.

The second component would be that of teacher training, organized principally by the University of New Mexico's distinguished program, which would organize those circuits of experiences into a coherent plan for teacher training. That would make teacher training of the highest quality available to Native teachers, each prepared to practice and spread the programs of culturally designed Native American education.

In summary, I would say that by the end of the third year of that program as we have outlined it to you, we would expect to have six schools of six different Native American cultures each participating in this circle of assistance and teacher training. If we are successful, each of those schools would draw others to it and each able to form its own circle of assistance.

Cooperation among Native Americans is the necessary condition for our survival and Federal support of our efforts to form ever-expanding circles of assistance will enable us to help ourselves. We believe the costs of such programs are small compared to the benefits, not only to the many Native American children served by the participating schools, but to the benefit of countless children still to come, we hope new generations who may be taught in schools of a new vision, schools that recognize Native children respectfully and harmoniously.

Thank you, Senator Inouye, for your attention to this testimony and for your work in behalf of Native Americans.

The CHAIRMAN. I thank you very much, Professor.

Now, in response to my question, the first panel indicated that involved in this project were the following: Kamehameha schools, the board of directors of the board of education, the tribal council, faculty, students, and parents.

Is the BIA involved, the Bureau of Indian Affairs?

Mr. THARP. To my knowledge, no, sir.

The CHAIRMAN. Is the Bureau of Indian Affairs [BIA] involved?

Mr. COAN. The BIA is not involved other than awareness of what we are doing through their monitoring of our overall program. They are not actively involved other than monitoring.

The CHAIRMAN. Have you discussed this project or proposal or scheme of education with the BIA?

Mr. THARP. Only with the chapter 1 office, and the chapter 1 office of the BIA has expressed a great deal of interest. Their representatives have visited both the Rough Rock school and the Kamehameha schools KEEP.

However, the regulations of chapter 1 make it almost impossible. We have found no way that we are able to operate under chapter 1 aegis, nor have they found a way that their regulations would allow us to operate this kind of program.

The CHAIRMAN. Do you have this concept sufficiently written down that this committee can make a presentation to the BIA?

Mr. THARP. Yes, sir; we do. We have an extensive list of publications and professional and educational journals that describe the process, and it is well documented.

The CHAIRMAN. I ask this because eventually the funding will have to come either from Kamehameha schools—obviously, it will not.

Mr. THARP. It will not.

The CHAIRMAN. It will have to come from State education programs—and I am certain they have their own problems. Private sources, they are not that bountiful. So the trustee should bear the major cost; the trustee in this case is the BIA. So I think it is important that we convince the BIA that this program is worthy of support.

Do you think you are now at a stage where you can sit down with the BIA and discuss this matter, or are we still at the pilot program, organizing stage?

Mr. THARP. No; we are able to discuss this program. The principles upon which culturally compatible education can be built are well known. KEEP has been tried; the process for building a KEEP-like program has been tried in many places. It is being done in east Los Angeles for Hispanic-speaking students. It is being done in Tasmania for Tasmanian students. It has influenced programs in British Columbia. It has influenced programs in Alaska.

The processes are well known, well documented, and have been vetted by every educational expert who has examined them.

The CHAIRMAN. The successes and results are plentiful?

Mr. THARP. The successes and the statistics are plentiful only for Native Hawaiians. The process of creating programs has been verified and, I think, is generally accepted as sound.

The extensiveness and the length of practice of those educational programs is short. The Kamehameha schools program has been in existence for only 18 years, and it has about, oh, what is it now, I guess 10 years of data available. Rough Rock has about 5 years, and it has 3 years' worth of data. But the way to design culturally compatible programs is past the pilot stage. It is generally accepted throughout the profession as available process.

The CHAIRMAN. Has this program been discussed with national Indian organizations, like the National Congress?

Mr. THARP. We at the Kamehameha schools, at KEEP, have had occasional conversations with representatives of Indian organizations. We have had informal contact, I suppose is the best way of describing it. We have had no formal presentations.

The CHAIRMAN. I ask this because it would be very helpful if the Indian people support this.

Mr. THARP. Indeed.

The CHAIRMAN. The fact that Rough Rock supports it may not suffice.

Well, I thank you very much. The staff would like to submit certain technical questions, if I may, for your study and consideration.

Mr. THARP. Certainly.

The CHAIRMAN. Thank you very much, gentlemen.

Our third panel consists of the president of the 'Aha Pūnana Leo, Ms. Kauanoe Kamanā; and Mr. Larry Kimura, instructor at the University of Hawaii.

Ms. Kamanā and Mr. Kimura, welcome.

STATEMENT OF LARRY KIMURA, ASSISTANT PROFESSOR, UNIVERSITY OF HAWAII, HONOLULU, HI

Mr. KIMURA. Ka lunahoomalu, Kenekoa, Senator Inouye, a me na komike ke mahalo nei au ia oukou no keia wa e hapai ai i ko maua mau mana'o i'mua o 'oukou o ka 'aha'otelo nui o wahinekona. Honorable Senator Inouye and members of the Senate Select Committee on Indian Affairs, aloha. I am Larry Kimura, past president of the 'Aha Pūnana Leo, Inc.; also assistant professor of Hawaiian language at the University of Hawaii at Mānoa, and host of the Hawaiian language radio program Ka Leo Hawai'i.

I have come with the current president of the 'Aha Pūnana Leo, Kauanoe Kamanā, to describe the efforts of our nonprofit educational organization in providing Hawaiian language and culture immersion education as an option for Hawaiian families with primary identification with Hawaiian culture.

I will describe broad features of the Pūnana Leo program and the reason for its existence, while Kauanoe Kamanā will give details on linguistic and academic progress of the children and the program.

First, it is important for those interested in our organization to know that we work with programs conducted entirely in Hawaiian and that the vast majority of the children enrolled in these programs did not speak Hawaiian before entering the programs. The children are not formally taught Hawaiian, but learning by immersion; that is, by being completely surrounded in it. There are a number of bilingual education programs in the United States established for children entering school already speaking a Native American language. It is our understanding, however, that the Punana Leo effort is the second indigenous language immersion effort in North America that produces true fluency in a Native American language in children after they enter school.

The first people to implement language immersion were the Mohawks, who began at the Kahnawake Reserve in Canada, Punana Leo efforts differ from the various Mohawk immersion efforts now occurring in Canada and northern New York in that the preschool age component is more intense and in that the elementary school program is run and paid for by the State Government.

From one center for children under age five in 1984, we have expanded to running four such centers and working with the State in two elementary school immersion programs. The programs are located on four separate islands.

The reason that we are involved in Hawaiian immersion education is that we believe that without the Hawaiian language we as a people will cease to exist. This belief is expressed traditionally by the saying, "I ka o'ōlelo nō ke ola; I ka olelo no ka make"—"In language there is life; in language there is death."

Interest in the survival of the Hawaiian language is not restricted to only a tiny minority of Hawaiians. A survey by the Office of Hawaiian Affairs showed the first cultural priority of Hawaiians to be the Hawaiian language and that the majority of Hawaiian parents would like to see early childhood education programs for their children that were strongly Hawaiian in orientation.

In 1981, when eight Hawaiian-speaking educators started the 'Aha Pūnana Leo, Inc., there were only about 2,000 native speakers of Hawaiian out of a total population of some 200,000 Hawaiians. Of these native speakers we counted approximately 30 children. One of the ironies of Hawaiian language Hawaiian is that the only Federal support that the Hawaiian language has yet received was a grant to establish a transitional bilingual program aimed at getting these 30 children to replace Hawaiian with English. Instead of replacing Hawaiian with English, the children in this program have started to replace Hawaiian with heavy pidgin.

It was clear to us in 1981 that the only way that Hawaiian was to survive was to use the total immersion method. Years of teaching children Hawaiian through English has had no appreciable effect on the survival of Hawaiian. It was also clear that the earlier we started immersing children in Hawaiian the more natural their fluency in the language would be.

There were many major obstacles to the concept of early Hawaiian immersion education when we began our efforts in 1981—excuse me, I meant to say there were many major obstacles in the beginning. First, we had no money. No major agency wanted to support our efforts.

Second, there were legal obstacles to using Hawaiian as a primary medium of education in Hawaii. Although Hawaii had a well-developed Hawaiian medium public school system under the Hawaiian monarchy, public Hawaiian medium public education was made illegal in 1896 after the Hawaiian monarchy was overthrown.

Furthermore, we were informed by the State Government that since Hawaiian was the indigenous language of Hawaii rather than a foreign language, provisions allowing for the establishment of private Japanese, Chinese, and other foreign language schools did not apply to Hawaiian.

We had a very difficult time the first few years starting our centers under existing State regulations, but we refused to let anything stop us from providing for the children. Key to our success was parent commitment. Parents renovated buildings for their centers, ran fundraising concerts, sold candy and sought donations, in addition to their commitments to pay tuition, attend weekly language classes and do in-kind labor to keep the schools running and supplied with materials.

The parents also went to the legislature and changed the laws. In 1986 the Hawaii State Legislature made it legal for private Hawaiian language schools to hire staff based solely on their language ability. The same legislative session legalized the use of Hawaiian as a primary medium of education in Hawaii public schools after a 90-year ban that had all but exterminated the language. The first public school Hawaiian medium classes in over 90 years opened this fall in Hilo and Honolulu.

We would like to see the indigenous language rights gains that we have made in Hawaii be extended to all Native American peoples. We are concerned about the English-only amendment currently in Congress that would classify the indigenous language of this country as foreign. If an official-languages amendment is made to the Constitution, it should include the indigenous American languages as does our Hawaii State Constitution.

Whether there is an official-languages amendment to the Constitution or not, there is a need for a Native American cultural freedom act passed that would recognize the right of Native American languages to survival and official use by their peoples, including use in schools.

I am including with my written testimony a draft idea for such a bill, along with some published materials on the reasons behind establishing the Punana Leo programs.

Thank you very much for allowing me to give testimony on the importance of traditional language use in Native Americans early children education.

[Prepared statement of Mr. Kimura appears in the appendix.]

The CHAIRMAN. How many children are involved in the 'Aha Pūnana Leo program?

Mr. KIMURA. Currently, we have approximately—well, we just opened the school on Maui with approximately 15 children, so we have about 65 to 70 children.

The CHAIRMAN. And the whole study course is in Hawaiian from morning to afternoon?

Mr. KIMURA. Exactly. From 7 a.m., when the doors open, to 5 p.m., on a daily basis. Everything is in Hawaiian.

The CHAIRMAN. This is a private school?

Mr. KIMURA. Yes; it is. For children between the ages of 2 to 5.

The **Chairman**. And it is approved and certified by the State of Hawaii?

Mr. **Kimura**. Yes; it is. We did have a struggle, as I mentioned in my testimony, with the concept of Hawaiian not being a foreign language, and therefore we had to change that in the State regulations at that time under the department of social services and housing.

We also had to approach the State to assist us in staff hire because we were looking for staff who were fluent in the Hawaiian language, and being that we are very, very few—we estimate less than 1,500 today—speakers of the language, we wanted our elders, or kukuna, to come in contact with our children in these centers, and they did not have college degrees and early-childhood college credit to their names. So, at this point the State has allowed us to hire by changing that regulation for Hawaiian immersion programs only at that level between the ages of 2 and 5 years old.

The **Chairman**. What grade levels are involved here?

Mr. **Kimura**. This is for children between the ages of—this is what the State would call preschool age—between the ages of 2 and 5 years of age, or 6. The parents, of course, have the right to not send their children to kindergarten, so we have had children stay with our program until age 6.

The **Chairman**. Two to five.

Mr. **Kimura**. Two to six, I guess, technically.

The **Chairman**. Ms. Kamana.

STATEMENT OF KAUANOE KAMANĀ, PRESIDENT, 'AHA PŪNANA LEO, INC., HILO, HI

Ms. **Kamana**. Aloha, Senator Inouye, and members of the Senate Select Committee on Indian Affairs. My name is Kauanoe Kamanā. I am current president of the 'Aha Pūnana Leo, Inc. I am an assistant professor of Hawaiian at the University of Hawaii at Hilo and also assist at the Hawaiian immersion program at Keaukaha School in Hilo. My two children are in Hawaiian immersion programs.

I would like to begin my testimony with a short video presentation so that you may see what one of our Pūnana Leo centers is like. This video was made in 1985.

The **Chairman**. Was this produced by the daughter of the Sergeant at Arms of the State Senate?

Ms. **Kamana**. Yes, Heather Giugni.

The **Chairman**. Ms. Heather Giugni.

[Slide presentation.]

Ms. **Kamana**. On this particular video, our school had just opened in April of that year, and Heather had come to Hilo that summer, the end of summer, to make this video. So, that was just 4 or 5 months after we had opened the school and the children were already beginning to speak Hawaiian openly to each other.

As you can see from the segment, our centers are taught entirely through Hawaiian. They are open 48 weeks a year from 7:30 a.m. until 5 p.m. The children enrolled are between the ages of 2 and 5. Traditional Hawaiian features of our program include: area studies and self-awareness; study of the land, plants, and animals; as well as the singing of appropriate Hawaiian songs that reflect those subject areas.

Our elders through their story-telling and presence pass on those intangible features of a culture that are an integral part of a child's education.

Our program includes activities similar to those found in preschools throughout the world, activities such as assembling puzzles, counting objects, matching cards, et cetera. We also want to make children aware of the fact that there are other languages and cultures in the world. To achieve this end, we have developed lessons on China, Africa, North America, and other areas outside Hawaii.

The older children are taught the rudiments of reading and writing, using the hakalama syllabary method used in the 19th century Hawaiian medium schools. They are also taught math and science appropriate to their level of achievement.

When we first initiated our Pūnana Leo centers, many people had concerns that speaking Hawaiian would retard our children in areas of academics and in the use of the English language. We addressed these concerns by stating that the purpose of the Pūnana Leo centers was to produce children capable of speaking Hawaiian and that we had no promises in the area of academics or English. Parents had to be willing to risk a delay in other areas to obtain Hawaiian language fluency for their children.

We have since found that learning Hawaiian at the Pūnana Leo did not retard the children's academic and English abilities. The children who went to the Pūnana Leo centers went on to English medium public school classrooms and did average and above-average work. In addition, they had the unique and valued ability to speak Hawaiian, which gave them a very special and positive status among their peers.

The Pūnana Leo experience has had a beneficial effect on them. The children are encouraged and admired by their families for speaking Hawaiian, and they receive public praise when they go on field trips or participate in formal public events. They see themselves as being special and unique.

This year, with the support of the Department of Education, Pūnana Leo children in Honolulu and Hilo are continuing their Hawaiian immersion experience at the kindergarten and first-grade levels. The newly initiated Hawaiian immersion classes include Pūnana Leo children and children who have no previous experience using Hawaiian. The teachers are graduates of our university Hawaiian language programs. The materials used have been provided by our organization and through the efforts of parents involved.

In the past 2 years we have made more contacts with other immersion programs in the United States and elsewhere. The evidence shows that children in immersion programs surpass other children in English usage after an initial lag in the first few grades.

Children educated through immersion develop a sensitivity that gives them an overall advantage when learning a second language. Those who are involved in indigenous language revitalization immersion programs like the Pūnana Leo experience special benefits in terms of empowerment, reclamation of education within the culture, involvement of entire families, and a feeling of special worth as the bearers of a linguistic heritage that would otherwise have been lost.

I am confident that children educated through the Hawaiian language today will be special leaders of the Hawaiian people in the future. About 90 years ago, when the Hawaiian medium schools were abolished, Hawaiian speakers had the highest literacy rate of any ethnic group in Hawaii. Hawaiian speakers who had studied English as a second language spoke English well.

Hawaiians have been forced to follow the Anglo-American ethnic group's ideals of education for 90 years. Instead of moving ahead, we have experienced an enormous fall. We now have one of the lowest educational achievement levels of any ethnic group in Hawaii. We speak neither Hawaiian or standard English, but use pidgin English.

The set of ethics contained in our traditional manner of interaction through the Hawaiian language has been lost among our young people, and we also have numerous social problems. We cannot even fully understand or participate in our own culture.

We are committed to improving the Hawaiian situation. Knowledge of Hawaiian culture and history is the basis that motivates us. We shall become inspired by our past and confident in our future. Our tradition tells us, "I ka 'ōlelo nō ke ola; I ka 'ōlelo nō ka make"—"In language there is life; in language there is death." Our motto in the 'Aha Pūnana Leo is, "E ola ka 'ōlelo Hawai'i"—"Let the Hawaiian language live, for the language can give that life back to our people. Mahalo.

The CHAIRMAN. Thank you very much.

Under the State certification, can these children move right on into the second grade?

Ms. KAMANĀ. Well, we assume that they will go on to the second grade, and DOE is now going to evaluate their work in their kindergarten and first-grade class.

The CHAIRMAN. How long have you had this program?

Ms. KAMANĀ. We just started in September of this year.

The CHAIRMAN. So, you have not had time to really observe and evaluate?

Ms. KAMANĀ. Well, the Department of Education gives all entering and kindergarten children a test, the Missouri Test, and they did that for these children. We also designed a test in Hawaiian, and it's kind of like an SAT test, testing their language arts skills and mathematics skills, problem solving, and we gave that to them in October of this year and intend to give them the same test at the end of the year.

The CHAIRMAN. How much does it cost to participate in this program?

Ms. KAMANĀ. Being in a public school, the kindergarten-first grade program is free. In the Pūnana Leo program, for preschool aged children parents pay a tuition of $150 a month. They are also required to come to language classes once a week and to do 8½ hours of in-kind service at the school. And they understand this when they come for an interview at the beginning.

The CHAIRMAN. And this is from 7:30 a.m. to 5 p.m.?

Ms. KAMANĀ. Yes; well, they can come as early as 7:30 in the morning, 7:30 in Hilo.

Mr. KIMURA. Well, because we have a different—most of the parents on Oahu, two parents work, so we open at 7 a.m., just one-half hour earlier.

The CHAIRMAN. And the children are studying all that time?

Mr. KIMURA. No; actually, we officially begin the program at 8:30 in the morning. But we have similar to a Montessori set-up in the school, where they have individual work tasks that they can get involved with. There is a special way that they are to use these activities. And staff is there to help them and assist them. This is informal.

But, of course, the major objective of language immersion is already occurring as soon as they come to the school.

The CHAIRMAN. I gather there is a waiting list.

Ms. KAMANĀ. Oh, yes.

Mr. KIMURA. Oh, yes. A long waiting list, especially on Oahu. Hilo has one, and Kauai too.

The CHAIRMAN. And you are now accommodating how many?

Mr. KIMURA. We are only allowed 19 at the church facility that we are using on Oahu. By square footage we are allowed only 19, so we have 19.

Ms. KAMANĀ. We have about 75 altogether.

Mr. KIMURA. Altogether, yes, 75 or so.

The CHAIRMAN. Have you studied the Kamehameha Elementary Education Program that we hav been discussing here?

Mr. KIMURA. I have not studied it. We live in Hawaii. We hear of it. I have a brother-in-law who is the principal of the Kohala school, Kohala elementary and high school, and Project KEEP is being used there. I hear about that project there from him. I have not personally taken a study of the program.

The CHAIRMAN. So, you are not able to provide us with your analysis or evaluation of it?

Mr. KIMURA. We did make informal efforts to meet with staff of Project KEEP, and this was to be maintained as an informal meeting. I really think they learn more about Pūnana Leo than we did about them. They asked many questions. We were very interested in their emphasis on language arts.

Ms. KAMANĀ. We have had opportunity to go and meet with them informally.

Mr. KIMURA. Informal.

Ms. KAMANĀ. In Honolulu as well as on Hawaii. I have met with Myron Thompson KEEP administrators teachers, researchers and parents.

The CHAIRMAN. And you believe that the only way your program can work is the total immersion approach?

Ms. KAMANĀ. Yes.

The CHAIRMAN. Well, I thank you very much, Ms. Kamanā.

Ms. KAMANĀ. Thank you very much.

The CHAIRMAN. Thank you, Mr. Kimura.

Mr. KIMURA. Thank you very much. Mahalo.

The CHAIRMAN. Our next witness is the Tribal Council secretary-treasurer and chairman of the Choctaw School Board of the Choctaw Tribe, the Honorable Beasley Denson. He is accompanied by

Ms. Doris Hart, the tribal director of education of the Choctaw Tribe of Philadelphia, MS.

Welcome. Mr. Denson?

STATEMENT OF HON. BEASLEY DENSON, TRIBAL COUNCIL SECRETARY-TREASURER, AND CHAIRMAN, CHOCTAW SCHOOL BOARD, CHOCTAW TRIBE, PHILADELPHIA, MS, ACCOMPANIED BY DORIS HART, TRIBAL DIRECTOR OF EDUCATION, CHOCTAW TRIBE

Mr. DENSON. Honorable Senator Inouye and committee members, my name is Beasley Denson. I am secretary-treasurer of the Tribal Council of the Mississippi Band of Choctaw Indians and chairman of the Choctaw School Board. With me today is Doris Hart. She is our tribal education director and technical assistant to the Choctaw School Board.

We are very pleased to have this opportunity to speak on the importance of culturally relevant education for Indian children and to describe the approach taken by the Mississippi Choctaws in this area.

Briefly, let me talk about the educational history. The Mississippi Choctaws have had a late start in education. Unlike many other tribes which received educational services early in their dealings with the United States, we were systematically denied access to any education at all. For almost 100 years from removal until the 1920's, there was little schooling.

BIA elementary schools were gradually built in the 1920's and 1930's, but no high school was built until 1964. Because of segregation, Choctaw students were unable to attend public schools in Mississippi and had to go out of State to boarding schools for high school.

As a result of these circumstances, there is an absence of formally educated or trained adult tribal members. There are only 85 college graduates in the tribe's history, and nearly half of the tribe's high school graduates have earned that certification through the tribal adult education program which was established in 1972.

The CHAIRMAN. How large is your tribe?

Mr. DENSON. Pardon me?

The CHAIRMAN. How large is your tribe?

Mr. DENSON. Approximately 5,000.

The CHAIRMAN. And 85 are college graduates?

Mr. DENSON. Yes; as of this day.

The CHAIRMAN. Thank you.

Mr. DENSON. Our current educational system, virtually all Choctaw students attend the six reservation schools which are still operated by the BIA with oversight by one unified school board. There are six community elementary schools. For high school, students ride buses into Choctaw Central High School, or those from more remote communities live in the dormitory which is operated by the tribe, which we just recently contracted from the bureau.

This school system is extended by tribally administered educational programs which operate within the school system, providing direct student services in bilingual education, special education, and college preparatory assistance through Upward Bound.

There are 1,100 students in the school this year. There are 77 teachers, of whom only 15 are Indians. The tribe, apart from the BIA, has a large and diverse education department whose programs range from preschool, bilingual, handicapped, adult, vocational, and higher education to vocational rehabilitation, and other such specialized areas or services.

The lack of educational progress: As the tribe has expanded its Governmental and economic development operations, the failure of the reservation schools became increasingly evident.

On the reservation, within the tribal Government and the tribal business system there is a growing need for tribal members with greater academic and communication skills. Unfortunately, much of the work force has been found to lack the basic skills needed for many reservation jobs or even for entry into training programs for these jobs. Choctaw high school graduates have serious skill deficiencies, with most unable to score well enough on the college entrance examinations to even get into a community college. Since 1979 the average grade-level equivalency for high school seniors has been below ninth grade.

Our response: Tribal culturally specific, comprehensive curriculum. As a result of these shortfalls, the tribe has set out to improve the existing school system, including planning for tribal contracting of all BIA schools on the reservation. As the first step in this major reform effort, the tribe conducted a Choctaw school study, a systematic examination of all factors, which includes schooling on the reservation. The purposes of the studies were the following:

One, investigating tribal and parental concerns regarding the poor performance of the schools; two, documenting probable cause for school performance inadequacies; and three, developing a slate of educational system reforms.

This three-phased study was based on sound research design and conducted carefully. A team of Indian and non-Indian educational researchers spent nearly a year completing 12 separate studies. Through this research, the tribe now has comprehensive information outlining the educational problems and suggesting points for reform.

According to the Choctaw school study, a major deficiency in the Choctaw school system was the absence of an organized school curriculum. Course content and instructional practices had little or no bearing on: one, history, culture, and contemporary nature of Choctaw life; two, the academic potential of Choctaw students and the trends in their learning styles; and three, student need for experiential learning opportunities.

The findings of the Choctaw school study were reported to the Tribal Council, the school board, all school administrators and teachers, and to the tribal membership at large in 1984. Through cooperative planning, there was broad agreement by the school board, the tribe and the Bureau of Indian Affairs school administrators that school reform should begin by addressing the curriculum deficiencies.

The Choctaw school board sponsored several extended meetings with community members, curriculum specialists, education specialists, and tribal and BIA education staff. During this time we gained a solid understanding of the kind of careful curriculum development and implementation process which would be necessary if Choctaw students were to find both their own and the world outside the reservation and their schools.

Both the Choctaw school board and the Tribal Council are committed to the development and full implementation of a culturally appropriate curriculum for all schools. We know that this will be a lengthy process. However, we are determined that it will be carefully done, and we are confident that students will benefit.

Doris Hart, who has responsibility for coordination and implementation in all schools and reporting progress to the school board, will describe how the curriculum works in the schools.

The CHAIRMAN. Thank you.

Ms. Hart.

Ms. HART. In the course of researching and considering solutions to the problem of educational underachievement on the Choctaw Reservation, we found compelling evidence that diminished student achievement was linked to the absence of culturally congruent curriculum and educationally sound instructional practices.

We also found that Choctaw students were attending school with fewer textual and instructional references to Choctaw life and culture, thereby creating a cultural void in which students found no point of reference for themselves as Choctaw or for their family life. As a result, students could often see little value in what they were learning.

Tribal definition of curriculum development: In this task of really altering the course of education in the Choctaw schools, both the school board and the BIA supported an approach to the curriculum development which would do several things: first, synthesize sound educational standards, current events, tribal heritage and culture, and external experiences; two, provide for meaningful participation by tribal representatives and parents; and three, train teachers for implementation.

There was further agreement that a broad definition of curriculum would be adopted, one which would assure that curriculum would not be merely limited to scope and sequence of skills and a few tribally specific pieces of instructional materials. Rather than treat the culture of the students through such add-ons to a standard elementary curriculum as courses in tribal studies, field trips, traditional arts instruction, the tribe has opted instead to fully integrate, to infuse those things uniquely Choctaw into the total curriculum so that learning occurs through natural references to Choctaw life.

Curriculum as defined at Choctaw involves the following: one, the course offerings; two, the documents which express the curriculum, such as reading, mathematics, language arts, science, and social studies guides which are being developed specifically for Choctaw schools; three, the instructional process which transmit, transpose, and translate the documents of the curriculum; and four, the interactions and experiences of individuals.

This view of curriculum stresses the important role of the classroom teacher in planning student experiences, since it is the teacher who takes the texts, curriculum guides, learning packages and other resources and uses them as tools to meet the objectives.

The curriculum, when fully installed in the schools, will be one that matches content with students' experiential and academic need with tribal cultural precepts and language and with tribal, societal, and economic goals.

Program details: Immediately after the school board directed that action be taken in the curriculum reform, the tribe, working in cooperation with the BIA schools, developed an extended plan which would result in the achievement of this major step in education reform. The work is well underway, with a number of major tasks already completed.

I will briefly outline what has been done to date. First, a systematic scope and sequence of objectives based on State accreditation policy, Bureau of Indian Affairs minimum standard for education, and tribal goals has been developed, field tested, and revised. The Choctaw school board has adopted this as the official outline for instruction for all schools;

Two, instructional objectives which meet the desired standards in both tribal, experiential, and elementary content areas have been developed;

Three, these objectives are being bound to practice in the schools through the use of curriculum mapping and the analysis of the curricular maps to validate the objectives at grade levels;

Four, curriculum units which address the subject matter and experiential needs of Choctaw children and adhere to the content objectives have been written by a team of Choctaw and non-Indian teachers with extensive input for content and resources from tribal archives, the tribal Government, and community representatives.

During the current year the curriculum units will be field tested and revised for broad use at the K-8 level in all six schools. Next fall, this program will be ready to move into its final and most essential phase, that of implementation and institutionalization into the ongoing instructional process of the school, the acceptance and routine use of the new instructional program by all elementary teachers and principals.

At this time, teachers will try out and revise units of instruction, will learn to teach without the sole reliance on the textbook, and will receive assistance in becoming conversant with Choctaw culture and student learning preferences.

We realize that our approach may appear to be a lengthy, detailed one. However, we have seen and the literature has confirmed that teachers will not usually use locally developed curriculum unless that work has been properly sequenced, is adequate in scope, has been validated, and offers an array of resource packages. There is ample evidence in the literature to the failure of educational and particularly curriculum reform in the most conventional manner. Here, we are attempting curriculum reform in a most exceptional nature. We are working to have teachers rely on a completely new references as a vehicle for teaching conventional academic subject matter.

Because of our strong belief that this approach to education for Choctaw children is a sound one, we have elected to work with care, with attention to concerns raised at each point by parents, by teachers, by evaluators, and by the school board. As a result, we are allowing time for field testing and revision in the expectation that our final product will successfully treat many of the educational shortfalls in the Choctaw schools.

The results of this work are, of course, not yet known. Initially, school board and Tribal Council response has been very positive. Generally, teacher and administrator response has been very good. Data which will be collected during this school year as the units are field tested will serve as an indicator of student response, and within the next three to five years I hope that we will be able to return here and report both academic and self-esteem gains by Choctaw children. Thank you.

The CHAIRMAN. Who initiated the Choctaw school study?

Mr DENSON. Who initiated it?

The CHAIRMAN. Yes.

Mr. DENSON. The tribe, the Tribal Council, Chief Martin.

The CHAIRMAN. It wasn't the BIA?

Mr. DENSON. No.

The CHAIRMAN. Did the BIA subsidize the study?

Mr. DENSON. A certain portion of it. We used a lot of ANA funds, ANA funds.

The CHAIRMAN. But this was a tribal initiative?

Mr. DENSON. Right. Totally the tribe's. One of the things we found out was that as far as curriculum and the bureau's efforts, sometime in the early 1960's was the last time they thought about curriculum scope and sequence.

The CHAIRMAN. Did the Bureau attempt to do anything in the past, realizing that the statistics were bad?

Mr. DENSON. I think there have been some efforts. But they would make one study and then a couple of years later come in with another one, such that it really created more chaos than alleviate the problems at that point. And I think that was a question on our part when we initiated this, that it will be just another study that is going to be filed later and just shelved.

Ms. HART. Back in the early 1970's there were several summers that teachers would work for 4 weeks writing curriculum and then somehow it never got typed up and put into practice.

The CHAIRMAN. So, the only good that the BIA studies served was to provide employment for someone?

Ms. HART. Well, this was during the time that people were on salary full-year, in that period of the BIA history.

The CHAIRMAN. Can you share a copy of this study with the committee?

Mr. DENSON. Yes; in fact, I have a study of the demographic survey of the Choctaw.

The CHAIRMAN. Is that the school study?

Mr. DENSON. This one is the school study.

The CHAIRMAN. May we have a copy of that?

Mr. DENSON. Sure. We will let you have a copy of this one, too.

The CHAIRMAN. It will be made part of our files.

[Information to be supplied is retained in committee files.]

The CHAIRMAN. When do you think you will be able to advise this committee as to whether your program is a success or not?

Mr. DENSON. I would say in 3 to 5 years, primarily because this is something new. In fact, today we are trying with the schools—and the possibility that the tribe might contract in another year or two and that might swing things a little bit and we might need a few more years after that.

The **Chairman**. You have 1,200 students in your school system?

Mr. **Denson**. It is 1,100.

The **Chairman**. And how many school teachers?

Mr. **Denson**. We have 77.

The **Chairman**. Of that, how many are Choctaw?

Mr. **Denson**. Approximately a dozen.

The **Chairman**. A dozen?

Mr. **Denson**. Right. We have 15 Indians, but local Choctaws I would say are about 13 or 14.

The **Chairman**. How many of your 77 teachers are bilingual, English and employment?

Mr. **Denson**. None.

The **Chairman**. None?

Ms. **Hart**. Other than the Choctaw people.

Mr. **Denson**. Yes; other than Choctaws. The Choctaws are totally bilingual.

The **Chairman**. Do you have a special teacher training program?

Mr. **Denson**. That is one of the things that is lacking. We don't have any sound development program nor orientation for new teachers. And we are going through some growing pains currently because the State of Mississippi is also going through reforms. They have the Education Act of 1982, which really caused the tribe—I guess it gave the tribe the impetus to try to do something as well as what the State is trying to do.

The **Chairman**. Can I ask the professor a question now? Keeping in mind the diversity of language and cultures, is it feasible to establish a teacher training program to teach natives from different tribes and nations?

Mr. **Tharp**. Is it feasible to establish one for a pan-Indian kind of program?

The **Chairman**. Yes; because obviously not every university has a training program.

Mr. **Tharp**. Yes; it is. There is a very good example of that, for example, at the University of British Columbia.

The **Chairman**. Would it be feasible for Choctaw teachers to be trained at the New Mexico University?

Mr. **Tharp**. Oh, indeed. Indeed it would. Now, the field training would be a different issue. So the field training could take place in a distant site.

The **Chairman**. How many colleges and universities are there in the United States that would provide culturally oriented teacher training programs?

Mr. **Tharp**. Well, there are very few to my knowledge. We have attempted to assemble a list of those, and I am not sure that we have scoured up every one. But I believe that it is less than 10.

The **Chairman**. Could you provide us with your list, sir?

Mr. **Tharp**. Yes, I will.

[Information to be supplied follows:]

The University of Hawaii.
The University of New Mexico.
The University of Alaska.
The Eastern Montana State College.
Arizona State University.

The CHAIRMAN. Mr. Denson.

Mr. DENSON. I might add that the Choctaw—one of the questions you had earlier with the other group was what percentage of your people, even the youngsters, speak Choctaw—ours is about 95 percent.

The CHAIRMAN. And of your 77 teachers only 15 can speak the language?

Mr. DENSON. Right. I think that the emphasis that we are going to place on these teachers is, one, philosophy and the concept of what we want to teach, and those types of things I think is the key. I just don't think that sometimes universities teach teachers to be teachers, I think they just get them through college and that's about it.

The CHAIRMAN. Does your board of education determine the curriculum and teaching programs?

Mr. DENSON. Right.

The CHAIRMAN. And educational program?

Mr. DENSON. Yes.

The CHAIRMAN. How do you feel at this stage?

Mr. DENSON. I feel very positive. Under the bureau system we were supposed to have six different school boards, and we came in and said that this is one tribe, we want one school board. And that was the beginning, and I think we are heading in the right direction.

The CHAIRMAN. Are there any early signs of success or failure?

Mr. DENSON. I think there are some signs of improvements. It's my understanding that the ACT scores, the college entrance test scores, have been improved somewhat this year.

The CHAIRMAN. What about your attendance record?

Mr. DENSON. We have problems as far as attendance. I think it's probably the same at this point.

The CHAIRMAN. No improvement?

Mr. DENSON. None. Not—well, I couldn't sit here and say yes or no on that. I am not knowledgeable.

The CHAIRMAN. What about your dropout record?

Mr. DENSON. It gets up to 70 percent, as the study would reveal, when they get into 12th grade.

The CHAIRMAN. The dropout rate is 70 percent?

Mr. DENSON. Right. Once they reach 12th grade. And it is even higher for special-ed people.

The CHAIRMAN. We will be following your progress very closely, as we will the others, because I believe that this is very basic in Indian country and I think it's about time we did something about it.

I thank you very much for your attendance here.

Mr. DENSON. Senator, we thank you. And we've got to run.

Ms. HART. Thank you.

The CHAIRMAN. Our next panel consists of the executive director of the Leuppe Boarding School of Arizona, Mr. Mark Sorensen; the director of research and development for Indian programs, Northwest Region Education Laboratory, of Portland, Oregon, Mr. Joe

Coburn; and the chairman of the legislative committee, National Indian Education Association of Washington, Ms. Rose Robinson.

Who will speak first? Mr. Sorensen?

STATEMENT OF MARK SORENSEN, EXECUTIVE DIRECTOR, LEUPP BOARDING SCHOOL, LEUPP, AZ

Mr. SORENSEN. I would like to thank you, Senator, for having the opportunity to speak before you and the staff members. I would like also to express my real gratitude to see the extension of concern for culturally appropriate programs extend to the Hawaiian Islands and back again.

I am particularly proud of the KEEP project because it was 7 years ago when I was principal at Rough Rock Demonstration School that I became acquainted with Dr. Tharp, and he and I began to work on implementing the KEEP project at Rough Rock. It is very gratifying to see that that is continuing and being successful.

Leupp Boarding School is located about 45 miles outside of Flagstaff on the Navajo Reservation. It is a school, kindergarten through ninth grade, of 400 students. For 27 years we were a BIA school, and in 1986 the school board and I worked hard with the community to transform the school into a 638 contract school. At that point we devoted ourselves to some policies that the school board decided to address and that the school board decided had not been adequately addressed by the Bureau of Indian Affairs.

I would like to point out that in this issue of the Arizona Republic it talks about fraud in Indian country, a billion-dollar trail. There are a number of pieces of information, but one of those that was most noticeable reflects exactly what our school board decided to address.

About 43 percent of the Indians Nationwide indicated in the survey that they think alcohol and substance abuse is the number one problem on reservations, 36 percent indicated they felt that unemployment is the number one problem, 16 percent indicated education is the number one problem, and 15 percent said cultural loss is number one.

What I would like to submit today is that by approaching education in a culturally appropriate way, we can address all of those problems and they do not need to be considered insurmountable.

Leupp Boarding School, Inc. is committed to the commonsense idea that the best way to teach any student is to build upon the strengths in learning that that student has already developed when he comes to school. Cultural education, in our view, should focus on how students learn as well as on what they learn. We cannot adapt everything, of course, that we do in school to the way that things are learned in the home.

But we have found three major learning styles that we feel are really useful; that is, they fit the home environment with the school environment and it helps learning in both situations. We found that expecting children to have their own responsibility of making their own decisions is a critical element in the way that they learn at home. Children on our reservation are expected at the age of 5 or 6 to go out and herd sheep in the desert, sometimes several miles out into the desert to a water hole and then several miles back. Many principals and teachers on the reservation have been shocked when they have asked the parents of the children why they aren't going to school and the parents have indicated that the children decided they would not go to school.

But that emphasizes the responsibility that children are given in making their own decisions. The sequence of learning that happens at home we found is also important. Adult modeling, where in horseback riding an uncle might saddle a horse, ride, and the children would watch, is followed by prompted practice where children might try to ride with the help of their older siblings. That, in turn, is followed by independent practice, where the children will ride horses to herd the sheep themselves.

Another critical element that we found in home learning is the emphasis on group accomplishment, as was mentioned by the KEEP people. Small-group accomplishment is evident in traditional ceremonies where the whole family will work together to accomplish the ceremony, or in basketball when teamwork is all important. Basketball is at a fever pitch on the reservation, and it shows that competition between groups is fierce, but cooperation is the way within groups.

We have approached the major problems I mentioned before in our community. Each of those major problems has been approached by using these culturally relevant styles of learning. The cultural learning styles have impacted our academic program. We have a mastery learning program and a bilingual science program that are part of the material that is in the folders, and I would request that these articles, Mr. Chairman, be made part of the record.

The CHAIRMAN. Without objection, so ordered.

Mr. SORENSEN. Thank you.

This cultural learning style involving high expectation of student responsibility has impacted our academic program. The students are given a mastery test, and 100 percent mastery is expected of the students. But they make their own decisions as to when they are going to take their test. This program has impacted on all our children, kindergarten through sixth grade.

The modeling, prompted practice, and independent practice I mentioned before is accomplished by the teacher's demonstrating the new skills to the students; then the students are given a chance to practice the new skills in small steps with the teacher prompting them when necessary. Finally, the students practice the new skill independently.

Thirdly, the group achievement, or the emphasis on small-team approach, is demonstrated when the students are expected to reach mastery by being taught to the whole class the new lessons and reviewing to the whole class the lessons that need to be reviewed.

An example of the product of this kind of teaching is represented by the average 11 NCE gains our students have made per year for the past two years on standardized tests. The other kind of product is the bilingual plant study done by our students with cooperative instruction from an Anglo botanist and a Navajo medicine man well-versed in the uses of local plants.

This booklet, which has pictures of the local plants, and documents their uses from traditional sources and their uses from modern science, is the first of its kind in the Little Colorado River Valley. It was produced by our students going out with an Anglo scientist and a Navajo medicine man and blending that information together in a culturally appropriate way.

The impact of cultural learning on alcohol and drug abuse prevention is relevant here. I talked to some sixth-grade students not too long ago and found out that three-quarters of the sixth-grade students had abused some kind of inhalant that year—three-quarters of the sixth-graders that I talked to. So, we approached that problem again using these three elements of cultural learning styles. The students are expected to make their own decision. We guided student visits to detoxification centers and to juvenile detention centers for them to see the results of abuse by older youth. We knew that they would have to make their own decisions about how much risk they would take that would place them in one of these places.

We did the modeling, prompted practice, and independent practice by sponsoring family outings where we brought parents and high-risk students together to practice having enjoyable times without alcohol or substances. As part of this program, we included elders from the community to teach traditional crafts to students in a traditional way.

The group accomplishment was achieved by setting up teams made up of parents, staff, and students to work on how to increase communications by increasing teamwork. Alcohol and substance abuse is a very, very serious problem all over the reservation, but we believe it is something that can be handled by culturally appropriate style of teaching.

We also noticed that the impact on cultural learning styles is evident on the unemployment problem. We have started an entrepreneurial program with our junior-high students. They are operating on high expectations because we have set up an expectation of their being able to set up small businesses, small profit-making businesses. Remember that these small businesses will be run entirely by junior-high students.

The sequence of learning is indicated like this: Classroom teaching of business and presentation by local businessmen to the students as the first step. The second step is accomplished when adults are working with students on profit-making ventures. The third step is done when students form their own entrepreneurial teams.

The teamwork emphasis is maintained by our making sure that the entrepreneurial groups learn first to cooperate in order to create a needed product. Here I have brought with me a jar of Navajo salsa which was totally made from start to finish by local Navajo students. The students went out to our local farm, they harvested the tomatoes, the onions, the chili peppers that were grown by the Navajo farmers in our community. The students bought those vegetables, they brought them back to the school, they canned those vegetables, they created the label, they did everything connected with this project. Having gone through it with them, I can say that if they could make jars of salsa, and sell the hundreds of jars of salsa that they have sold, I believe that they can create a real economic revolution on the reservation.

I thank you for giving me the time to speak.

The CHAIRMAN. The Leupp Boarding School is on the Navajo Reservation?

Mr. SORENSEN. Yes, sir.

The CHAIRMAN. Is it a BIA school?

Mr. SORENSEN. It was a BIA school until 1986, at which time it became a 638 contract school, tribal school.

The CHAIRMAN. And how many students?

Mr. SORENSEN. There are 400.

The CHAIRMAN. How many instructors?

Mr. SORENSEN. There are 28.

The CHAIRMAN. Of that number, how many are Navajo?

Mr. SORENSEN. There are 20 Navajo. All of those 20 are bilingual. Incidentally, Senator, we have a bilingual science program I mentioned, in which the kids are taught in Navajo about science, kindergarten through third grade.

The CHAIRMAN. All of your students are bilingual?

Mr. SORENSEN. Approximately 88 percent of our students are fully bilingual.

The CHAIRMAN. What about the 12 percent?

Mr. SORENSEN. The other 12 percent are either monolingual Navajo or monolingual English.

The CHAIRMAN. To carry out the program that you have described, are you receiving special grants from BIA or any other source?

Mr. SORENSEN. One of the reasons we became a contract school is because the BIA did not offer special funds to carry out exemplary programs. We did get funded for a three-year project as a model demonstration program of entrepreneurial development from ANA through the Department of Health and Human Services. We got funded from Title VII for our bilingual science program, and from Title IV on development of some of our other materials.

The CHAIRMAN. I would suppose that you have the blessing of the Tribal Council?

Mr. SORENSEN. Yes; we do. Like Rough Rock, we can only function if we do have the blessing of the Tribal Council. The current chairman of the Navajo Tribe is heavily committed to economic development. So, this is particularly delightful to the current situation.

The CHAIRMAN. What is the situation in other school areas in the reservation? You have the Rough Rock and yours now. What about the others, Rough Rock and places like that?

Mr. SORENSEN. In regards to what, Senator? The economic problems or educational?

The CHAIRMAN. Culturally compatible education.

Mr. SORENSEN. My belief is that culturally compatible education is appropriate in the way that the KEEP project has done it anywhere.

The CHAIRMAN. Are they carrying it out on other parts of the Navajo Reservation?

Mr. SORENSEN. It would vary. For example, in our community students are closer to metropolitan areas, they are a little more cosmopolitan. But as was indicated by previous testimony, it is definitely the case that whether it be in Hawaii or in Sioux country or in Navajo country, the Native American attachment to the land, the Native American understanding of the importance of family groups, all of that I think allows us to look at the family as being a source of ways of learning.

The CHAIRMAN. Are all of your Navajo-speaking school teachers college graduates?

Mr. SORENSEN. Yes; they are. And part of our title VII program has been to take them back to college and give them education leading to master's degrees so that they can, in turn, teach not only at a higher level of professionalism but at a higher level of skill the bilingual science concepts.

The CHAIRMAN. Where did most of your Navajo teachers receive their baccalaureates?

Mr. SORENSEN. Most of them received it from Northern Arizona University in Flagstaff, which is 45 miles from our community.

The CHAIRMAN. Does that university provide special courses for cultural compatibility?

Mr. SORENSEN. The universities are disappointingly slow in doing that. Northern Arizona University has the highest percentage of Native American students of any college in the country, and it has been strong on words and slow on action, in my opinion.

The CHAIRMAN. I thank you very much, sir.

Mr. SORENSEN. Thank you.

The CHAIRMAN. Mr. Coburn.

STATEMENT OF JOE COBURN, DIRECTOR, RESEARCH AND DEVELOPMENT FOR INDIAN EDUCATION PROGRAM, NORTHWEST REGIONAL EDUCATIONAL LABORATORY, PORTLAND, OR

Mr. COBURN. Thank you, Mr. Chairman.

The CHAIRMAN. Before we proceed, I would like to point out to all of you that originally most members would have been in attendance here, but last week, as a result of the economic summit meeting that we had here, the leadership of the Congress decided to go into recess. So we are in recess now, and so I believe there are just two Senators remaining here. Maybe at this point I am the only one here. [Laughter.]

Mr. COBURN. Thank you. My name is Joseph Coburn. I reside at 2317 Southwest Augusta Drive in Aloha, Oregon.

The CHAIRMAN. I notice you said Aloha?

Mr. COBURN. Aloha.

The CHAIRMAN. Is that a Hawaiian community?

Mr. COBURN. Pardon me?

The CHAIRMAN. Is that a Hawaiian community?

Mr. COBURN. I believe, in name only. [Laughter.]

The CHAIRMAN. Oh.

Mr. COBURN. I am employed as director of the Research and Development Program for Indian Education at the Northwest Regional Educational Laboratory in Portland. I have been in this position for 14 years. Prior to coming to the laboratory, I was a classroom teacher in public schools, a counselor-administrator in BIA. I am a member of the Klamath Tribe of Oregon, and have served the tribe in a number of capacities over the years, including vice chairman, chairman, chairman of the restoration committee, and at the present time I serve on the Klamath education committee. I am presently serving my fifth year as president of the Oregon Indian Education Association and am immediate past chairman of the education committee of the Affiliated Tribes of Northwest Indians.

I have been invited to this hearing to provide information concerning the role played in education of Indian children by the laboratory. The laboratory's Indian program is unique in nature. It is funded for the most part by the Office of Educational Research and Improvement of the Department of Education, and it is one of 11 programs at the Northwest Regional Educational Laboratory.

The Indian program is unique in that it has its own policy board which sets policy for the program within the administrative parameters set by the laboratory's board of directors. The policy board consists of four members appointed by the Affiliated Tribes of Northwest Indians, one member each appointed by the State chief school officers of Washington, Oregon, Idaho, and Montana, and two members appointed by the laboratory.

This structure of the policy board within the laboratory provides need-sensing, program direction, technical expertise, credibility in the Indian community, and dissemination of information services for the Indian program, and has resulted in a long list of successful products for Indian education. Among them "The Indian reading series; Stories and Legends of the Northwest;" three monographs on effective practices in Indian education, teaching, curriculum, and an administrators monograph; a recent study, "Reducing Teacher Turnover in Reservation Schools," which is a guide for administrators; and a fourth monograph on drug abuse prevention is nearly complete.

I have included copies of some of those in the testimony that I sent in, and I have also included several others which I will refer to as attachments.

The **CHAIRMAN**. We will make all of those part of the record.

Mr. **COBURN**. Thank you.

The monographs have been sold in 33 different States and Canada; 1,069 copies were sold as of October 1. In addition, the contents of the monographs have been discussed at national, regional, and local conferences. All feedback has been positive, and individuals feel that the content is relevant to their tribes or regions.

I should say that the monographs are based on a value system which I believe is pan-Indian, and I think attachment number 5 contains basically that value system.

I mentioned the sales outside the Northwest and the reception outside the Northwest because I think the program is transferable. The most exciting part of our program is school improvement. Using the monographs, we are producing dramatic results in schools in the Northwest. It is a teacher retraining program. We do it onsite with total staff involvement of the school. It took about five years to develop the project. This is the third year of actually training schools.

The staff, as I said before, work with the total staff. They build leadership teams. They study research findings. They profile student performance. They gather baseline data; this is for their school. They set realistic goals based on school data. They learn motivational techniques for Indian students. They write prescriptions to cause desirable behaviors. They are supportive of each other's efforts. They evaluate progress, they renew efforts and they ascertain that a goal has been accomplished.

Again, I have a listing of some of the schools that have gone through the training—actually, all the schools have gone through the training—and some of their accomplishments.

For instance, Warm Springs, in Oregon, reduced their incomplete homework assignments from 23 percent to 9 percent. This is in a four-month period. Havre Junior High increased their number of assignments from 47 percent to 82 percent in a seven-month period. Devlin Elementary in Havre, Montana, increased participation by Indian students from 9.3 percent to 22 percent. There are a number of letters from principals, and it's kind of an update on what they're doing this year, and there are even better citings in those. These letters are also included.

While these results may seem rather insignificant, it must be remembered that these are types of problems at schools with Indian students that have never been reduced. The schools we serve in the four Northwest States are usually those on or near a reservation with a sizeable population of Indian students. Nearly all are mixed Indian and non-Indian. There are no bureau schools. There is only one in the Northwest. We have cooperated with them in setting up their program. There is a number of contract schools that we work with.

But what we see happening is very exciting. Teachers actually experience success. This is new to them. They haven't had this in working with Indian students. Most of the teachers are non-Indian. The teachers' attitudes become more positive. Morale goes up. And we see changes begin to occur in the schools and in the community.

Expectations of the teachers rise dramatically, and some of that is pointed out in our evaluation during our testing phase, and it is included in the testimony.

I have provided for you sample training schedules, attachment number 4. The training can be done within five to seven months, and we the trainers are only at the schools once a month for one to three hours each month.

The advantage of the program is that it's very nonthreatening to teachers as it has a very positive approach. It took us a long time to learn that. If you come in and say, "We have the answers. You have been doing things wrong," you lose most of the teachers right there.

There is no extensive recordkeeping or report-writing by the teachers. The knowledge of the teachers is utilized. Very little time is taken away from the teaching. Those techniques used that are proven to work with Indian children work well with non-Indian children as well. It is a program that is Indian-researched, developed, and implemented. Trainers are experienced teachers in Indian education, and it is quite inexpensive. We train on a cost-sharing basis with the schools using OERI funds and their funds. Recently, the State of Oregon is partially funding two schools in Oregon, so it's a three-way cost-sharing effort.

It costs us about $8,000 per school, including time, materials, and travel. The program is funded as part of a contract between the lab and OERI through 1990. Although it is cut substantially. We do plan on training five to ten schools per year during the tenure of the contract.

I should like to mention something else that is happening in the Northwest. The program has experienced success because of the combination of the lab's expertise and guidance, Indian policy making to guide the program, and remaining neutral politically—that is, among and between the tribes. We do not compete for Indian moneys, and we stay out of their internal problems.

The program has acted as a catalyst for Indian education in the Northwest, and as a result, a discussion paper was produced and circulated in 1983 and 1984 by the Confederated Tribes of Warm Springs. That is attachment number 6.

The paper proposes a long-range planning model for all of Indian education and is probably the best concept that I have seen in my many years in Indian education. It certainly merits close consideration for any plan to improve Indian education which proposes positive, large-scale impact.

I might mention that the concept paper was approved in 1983 and 1984 by the National Indian Education Association, the National Congress of American Indians, the National Tribal Chairmen's Association, the Affiliated Tribes of Northwest Indians, and each director of the Regional Educational Laboratories at that time.

Thank you for the opportunity to present these ideas to you, and I would be glad to answer any questions.

[Prepared statement of Mr. Coburn appears in the appendix.]

The CHAIRMAN. Well, first I would like to say that the results which you consider insignificant I think are very significant, I think most encouraging.

I know that in your background you worked as an educator and administrator with the BIA.

Mr. COBURN. Yes.

The CHAIRMAN. When was that?

Mr. COBURN. 1965 through 1971, 6 years as a counselor-administrator at Chemawa Indian School in Oregon, which meant I worked in the dormitories in a guidance program. I should mention I am a graduate of Chemawa Indian School, so it was like coming home. But also 2 years as reservation principal on the Blackfeet Reservation in Montana.

The CHAIRMAN. Does the BIA have any policy relating to culture, language, and education?

Mr. COBURN. I see it cropping up now and then in some of their plans. I have never seen it in operation.

The CHAIRMAN. Is there anything in writing that you are aware of that sets forth a national policy on the importance of culture and language in the education of Indian children?

Mr. COBURN. No.

The CHAIRMAN. Is there any national policy that you are aware of within the BIA relating to the training of native teachers?

Mr. COBURN. A national policy? No. There is a funding source, but I don't think there is a policy as to content or curricula.

The CHAIRMAN. Is it the national policy of the BIA to "Americanize" Indian children? By Americanize, to do away with Indian culture and language?

Mr. Coburn. That has been the policy, but I haven't been associated with them for a number of years, 12 or 15 years. I don't know what their policy is right now, if they even have one.

The Chairman. Yes, sir?

Mr. Sorensen. Senator, I was a BIA principal before I became an executive director of a contract school, and my thinking—that was just a few years ago—my thinking is that it's more a policy of neglect than it is a policy of termination or active inhibition of tribal culture.

I think that the BIA has had for quite some time a preferential hiring policy of Native Americans, but of course that doesn't ensure culturally appropriate attitudes. So, my thinking is that there is, for example, a bilingual add-on that encourages schools to get extra funding through having a bilingual program. But there is not training really available to implement that, you have to do that by your own initiative.

The Chairman. Is it a policy of benign neglect or deliberate neglect?

Mr. Sorensen. It probably depends on how strong the individual people feel about it at the particular place that you are. In some places it's deliberate.

The Chairman. Mr. Coburn, in your programs in the Pacific Northwest, what is the level of BIA involvement or contribution other than grants?

Mr. Coburn. There are a number of contract schools, I think, nine contract schools within the area. In Montana there are seven community colleges. I should say the BIA provides funds for these and monitors. They don't implement them, nor do they run them. There are a couple of other community colleges that are funded mostly through BIA funds in the Northwest also.

The Chairman. Is there any justification for the establishment of BIA-funded Indian teachers colleges?

Mr. Coburn. Could be, I suppose.

The Chairman. Or Government-funded?

Mr. Coburn. Government-funded, certainly. I think the BIA just survives. That is rather rude, but I think that is what I have seen them do.

The Chairman. Where did most of your native teachers receive their baccalaureates?

Mr. Coburn. Since most of them are in Montana, it would be Eastern Montana State, the University of Montana and Northern Montana State. Farther west, the University of Washington, Eastern Washington, University of Oregon and Oregon State.

The Chairman. Do these universities or colleges have specialized programs for Native Indian teachers?

Mr. Coburn. They have Indian programs. I am not that familiar with them as to content and curricula. They seem to be most helpful—I am sorry, not all of them do. The University of Oregon, Oregon State. I don't know that the University of Washington does anymore; they did at one time. Mostly, the Montana colleges do have some component; they have some staff on board, kind of—it's not an integrated program by any means, it's kind of an add-on. They get the old quonset hut over in the corner of the campus, type thing.

The CHAIRMAN. They don't have a special division or department of Indian education?

Mr. COBURN. Not that I am aware of.

The CHAIRMAN. I thank you very much, Mr. Coburn.

Mr. COBURN. Thank you.

The CHAIRMAN. I now call on Ms. Robinson.

STATEMENT OF ROSE ROBINSON, CHAIRMAN, LEGISLATIVE COMMITTEE, NATIONAL INDIAN EDUCATION ASSOCIATION, WASHINGTON, DC

Ms. ROBINSON. Thank you, Senator. I think the last time I saw you was on my reservation at First Mesa at lunch.

The CHAIRMAN. Oh.

Ms. ROBINSON. I am hoping.

The CHAIRMAN. It's good to see you again.

Ms. ROBINSON. My name is Rose W. Robinson. I am submitting this testimony as a representative of the National Indian Education Association, which is the largest Indian and Alaskan native membership organization in the United States. Our members Nationwide come from Federal reservations, non-Federally recognized tribes and groups, urban areas and Alaskan villages. I present this testimony on behalf of this far-flung membership whose interests are in the improvement of programs and appropriate support services for early-childhood education among American Indians and Alaskan natives.

At the National Indian Education Association's recent annual conference the membership specifically acted by formal resolution to establish early childhood education as a major focus of the association's attention and mandated that the NIEA advocate in particular for the improvement of education for our children who participate in the Head Start program of the U.S. Department of Health and Human Resources.

It is, therefore, within these contexts that I am here today, and I also want to add that in all of these contexts culturally relevant education is a primary interest of our constituency.

In our brief review of activities in the area of early childhood education among Native Americans, it became obvious that the major activity has been the popular and successful Head Start program. This 25-year-old Great Society initiative today provides 105 programs on Federal Indian reservations, serving 14,000 children. It is a preschool comprehensive child development program primarily for three- and four-year-olds. It is not a day-care program.

The main problem with Head Start is that small tribes can't muster the minimum 30 eligible children to participate, so don't receive the service. Large tribes need funds to expand. And these programs on my reservation, the Hopi reservation, incorporate a great deal of cultural activity. And I think that is true with most of the other tribal groups across the country who are fortunate enough to have these programs.

The Head Start program has been very successful wherever it has been available, and we believe that this particular program should not only continue but be provided with the ability to more adequately meet the diverse needs of the Native American population.

A number of years ago the Bureau of Indian Affairs funded some demonstration projects in early childhood education, but in the words of one individual, these funds "dried up." As the lead agency of the U.S. Government for Indian education among the Federal tribes, the Bureau of Indian Affairs should have programming that is at the cutting edge in the field.

With a constituency that is finite and identifiable, this agency has the organizational capacity to do many things, but does it have the will? From its across-the-board performance in Indian education over the past few years, it does not seem to have the interest.

In another area related to early childhood education, the day-care needs of Native American children are becoming critical. Today, the majority of Native American population is in the child-bearing years. Like the general population, the needs of young Indian parents are often for child-care services when both parents work. Very few Indian reservation areas provide either private or tribally supported day-care services at a time when the traditional ways of extended-family support are no longer as readily available.

The limits of the Head Start program exclude working parents. Day-care as an expansion of the Head Start experience also can and should provide some solid educational underpinnings for the Native American child at the beginning of his or her learning career.

Overall, there is a need to provide funds for innovative approaches and to undertake some basic research in the field of Indian early childhood education for long-range planning. In the traditional Indian culture, cultural education begins at birth. Today, as the Indian child grows, his or her education expands early into the ways of the contemporary society, and those perceptions intermingle with that of his or her particular cultural conditioning. We need to provide more concentrated and concerned attention to these early childhood needs among Native Americans, and the National Indian Education Association is supportive of any initiatives that would work towards these goals.

We support the positions of our member groups as they appear before you today and extend an offer to be of assistance to the committee in any way that can bring about the success of our mutual objectives.

We thank the members of this committee for the opportunity to present our views.

The CHAIRMAN. You spoke of funds being dried up. When were these funds available for demonstration projects?

Ms. ROBINSON. I think about three or four years ago. Perhaps somebody else can respond more precisely.

Mr. SORENSEN. It was more than that.

Ms. ROBINSON. More than that. But the history of the Bureau of Indian Affairs has been interesting in its approach to education. After a report called the Merriman Report was issued there was quite a turnaround in trying to get more culturally relevant education. There are a number of books and other materials, teaching materials, developed by the bureau during the 1930's and early 1940's, and I think during the 1950's, particularly at the height of education development and during the 1960's the education programs expanded considerably. And then they began to die away in the 1970's, and I have no idea why.

The programs that were being very innovative in a variety of ways just kind of melted away and the staff, especially at headquarters, you know, certainly went down. And now I really don't know what they're doing.

The Chairman. Are you aware of any established national policy as enunciated by the Bureau of Indian Affairs on education, culture, and language?

Ms. Robinson. Not unless it's in legislative efforts that they have put forth. I have not seen any. The only national mandate that they have is in the Snyder Act. But I have never seen or heard anything that has had any kind of statement about what the bureau plans to do in education except by legislation.

The Chairman. We will be conducting hearings and investigations relating to Indian education, as you may be aware. It's a massive investigation. The Rules Committee has authorized the expenditure of over $724,000 for this investigation.

Have you had the opportunity to study and evaluate the programs that have been discussed here, such as the KEEP, the Rough Rock program, or the Leuppe program?

Ms. Robinson. Not really, because there is no national information on that. It is one of the critical areas, and when I was looking into researching for this hearing, I had to call people, and there is no one place where you can get this information. So, part of my education, sitting in this room listening to all of these folks talk about their programs has been exactly that: an education. A critical need for education across the board is the ability to have this kind of material readily available. We keep reinventing the wheel, otherwise.

The Chairman. You said that your national organization, which is the largest, I gather, is supportive of this type of cultural language educational programs. But you have not made any recommendations as to what sort of programs would be appropriate?

Ms. Robinson. Well, we haven't, but we can, and we can provide that information later if you would like, as a part of this testimony. When I was asked to prepare material, I did not realize it was culturally relevant until just within the last few days.

The Chairman. Would you do that?

Ms. Robinson. Yes.

The Chairman. I think it would be extremely helpful with your national organization being the largest in the Nation. I think it would be helpful if we could get your views on what you consider to be appropriate.

Ms. Robinson. There can be no doubt that culturally relevant programs are of great interest to our organization. Because we are a far-flung group, we have different needs with each of our constituencies. Some of our non-Federally recognized groups do not have the kind of cultural background that the Federal tribes have.

So, each of our groups would have different perceptions of what that means. With the Federal tribes which still have a lot of their culture intact, it means making sure that those things continue. With some other groups who have lost a good deal of that, the non-

Federal groups, it would mean trying to revive those kinds of studies of how their people used to be. And in urban areas we have another whole situation.

So, ours is a little different, the organization's focus is a little different than it would be if we were simply working with one group.

The CHAIRMAN. Ms. Robinson, I thank you very much.

Mr. COBURN. Senator Inouye.

The CHAIRMAN. Yes, Mr. Coburn?

Mr. COBURN. I would like to take a minute to thank Lurline McGregor—is she here—for tracking me down and coercing me into coming back. I too, like Rose, have received an education today. I have been looking for these kinds of programs for a long time, and they are hard to find, as Rose said. Thank you.

The CHAIRMAN. Well, we are also struggling and starting now.

Our final witness today is the superintendent of the Santa Fe Indian School, of Santa Fe, New Mexico, Mr. Joseph Abeyta. He is accompanied by Ms. Rena Oyenque-Salazar, a member of the Santa Fe Indian School Board.

This is the prize-winning school. Once again, congratulations, sir.

STATEMENT OF JOSEPH ABEYTA, SUPERINTENDENT, SANTA FE INDIAN SCHOOL, SANTA FE, NM, ACCOMPANIED BY RENA OYENQUE-SALAZAR, MEMBER, SANTA FE INDIAN SCHOOL BOARD, SANTA FE, NM

Mr. ABEYTA. Senator Inouye, my name is Joe Abeyta, and for the record, I am the superintendent of the Santa Fe Indian School in Santa Fe, New Mexico. As you have recognized, I have with me this afternoon Ms. Rena Salazar, a member of our board. Mr. Regis Pecos was scheduled to be here, the chairman of our board, but unfortunately had to return to New Mexico yesterday.

Senator, I am not at all sure about the protocol or how I should do this, but we have brought for you a picture that was taken during your recent visit to Santa Fe, and with your permission we would like to present that ~~to~~ you.

The CHAIRMAN. As long as I am smiling, any protocol will do. [Laughter.]

Thank you. Oh, yes, I am smiling. Thank you. [Laughter.]

Mr. ABEYTA. I might mention that people at home are still talking about your visit. You made a very, very positive impression on all of our youngsters, and we hope that you will find it in your schedule in years to come to come back to Santa Fe Indian School and visit with us. We appreciated your visit very, very much.

The CHAIRMAN. When you get another recognition as the outstanding school, I will be there. [Laughter.]

Mr. ABEYTA. Senator, I might mention further than an hour ago in Santa Fe, New Mexico, the Secretary of the Interior, Mr. Hodel, visited the program, and he made a presentation to the assembled student body. And I called home and had an opportunity to talk to the president of our student council who was looking for me trying to make arrangements for a Thanksgiving dance, and in passing I asked him how was the secretary, and he said, in his opinion, "Senator Inouye was still a little bit better in terms of presentation." The kids really were impressed by you. They appreciated you, and I really believe that the comments that you made were quite significant and important for the youngsters.

It is with a tremendous amount of pride that we join you today, and we are excited about the opportunity to share with as many people as possible our program in Santa Fe. In terms of some background, our program was contracted for by the 19 Pueblos of New Mexico in 1976 under the provisions of the Indian Self-Determination Act.

The dropout rate, 11 years ago, at the Indian School was 60 percent. The youngsters attending the school were between four and five years behind grade level. There were severe problems in regard to substance abuse, particularly alcohol and marijuana. The majority of our students came to our school as a result of being referred by social agencies or being referred by tribal courts.

In 1979 we moved from Albuquerque to our present location in Santa Fe, New Mexico. Presently, the school is accredited by the State of New Mexico. The school is accredited by the North Central Accrediting Association of Colleges and Universities. And we are also a member in good standing with the New Mexico Private School Association.

I mention these things because it is important for me to try to share with people the progress that our youngsters have made.

It is our opinion that in addition to many of the things we heard today, that the reason for successful programs are directly related to parents, directly related to the fact of ownership. Santa Fe Indian School is a contract school. It is a school that is owned by the 10 Pueblos of New Mexico, and I believe that that is so significant because that sense of ownership lends itself to some very, very positive outcomes in regards to commitment on the part of parents, in regard to participation on the part of parents.

Another reason, a very, very important reason why Santa Fe Indian School works is because of a staff. We have got an extraordinary group of people that, Senator, are in fact educators and teachers. And the fascinating thing about the people that we have got assembled in Santa Fe, in my opinion, is that they are in the business because they want to be in the business. And I say that because we have had experiences in the past where people stumbled into the area of education and are there in many cases against their will.

In regard to the education of Native American youth, it has been my experience that there are significant numbers of people that don't want to be in the business but are there because the jobs are available, because they need the income, but certainly not because of a commitment or a sincere interest in regard to youngsters and promoting a quality education program.

I can't say enough about the staff and the people that make up our program.

The students at Santa Fe Indian School are a critical part of our success story also. Probably the most important thing in regard to our students is the fact that they want to be there. I mentioned earlier that initially the students that came to Santa Fe Indian School were students that were sent there, in many cases against their will. And early on, we discovered that if students don't like school, if students don't want to be part of a program, there are major difficulties to contend with.

At the present time we have got 485 students enrolled. At the beginning of the school year we had a waiting list of about 170 youngsters. At the beginning of the next semester, after Christmas, we will be enrolling probably some more students. We have got a lot of youngsters that want to come. And again, the significant thing about those kids is that thy want to be part of the program.

I think that the reason that they want to be part of the program is because they sense ownership also. They see the involvement of their parents and their communities in our school. They have a sense of pride in regard to being a part of this very, very special institution. The result is that the kids work harder, I believe. The result is that kids are open and available to new ideas and suggestions that for some schools or some people are a bit out of the ordinary.

As an example, we have mandatory study halls. We have facilities open on weekends so that students can participate in individual study programs that they respond to well. We have computers, three computer centers on campus that are open and available for the kids, with monitors pretty much organized in a way and with a schedule that the students' convenience rather than the school or staff convenience.

In regard to specific programs that we are very, very excited about, I want first to say that the entire school is a fantastic program and we are excited about it all. But some of the more recent activities that we are involving ourselves in are, first of all, a testing program. The State of New Mexico last year through its State Legislature mandated that there be a competency-based test established for all students in New Mexico as a condition for graduation.

We decided that rather than wait for four years for this to impact and then to sit around and complain that the test wasn't culturally relevant or that it was a test that didn't address in fact experiences that our kids were having, we have set about the task of developing our own competency-based test. At this point the test is being piloted, it's being field tested, and we have been getting some interesting response from the State of New Mexico in terms of their desire to use aspects of our test.

The test is significant and it's important for us because we were concerned that Indian kids require an education that goes beyond the regularly defined education program available in a lot of public schools.

As an example of that, consider for a second that if I were to ask a couple of years ago my students to draw an outline of the United States of America, it would be quite easy for them to do that because they are taught that in school. If I asked them to draw an outline of the State of New Mexico, probably they could do that without any hesitation because that's part of an established or recognized social studies curriculum. But if I asked my students to draw an outline of their reservation a few years ago, I doubt if any of them could do that.

If I were to have asked any of my students a few years ago to discuss for me the trust relationship, the special trust relationship that exists between them as Indian people and the United States of

America, I doubt that they could discuss that adequately. If I were to ask my students questions regarding jurisdiction on the reservation and the role of the State in their daily lives, I doubt that they could answer those kinds of questions.

The point of Santa Fe Indian School is that it is an Indian school owned by Indian people. It is a school where parents, I believe, find it comfortable to discuss needs and to make suggestions in regard to program, and it's because of that participation and because of that involvement that we have put together a program that I think is beginning to address the needs of our youngsters in regard to who they are and the backgrounds that they represent.

In addition to that, again in terms of some recent programs, we are working very, very hard with a language arts activity. Senator, we believe that if our youngsters learn to read in a way that they enjoy reading, an education is available to them that is not otherwise available to them, and we find it quite disturbing, it's upsetting in some cases, that a lot of our kids don't come from a reading environment. A lot of the kids don't enjoy reading. We have tried to put together activities and organize opportunities for kids to see the value, to learn the value of reading, and we try to make as many opportunities available for them to develop that skill.

Similarly, writing under the language arts heading is very, very important for us. In working with youngsters who have left our school and have gone on to college, we are finding out that one of the major concerns that they have is with regard to their ability to write in a way that is acceptable to a professor at a university.

We have a project that includes computers at the school that have attached to them word synthesizers. And the reason that we are so excited about this new approach is because—well, new approach for us—is because teachers have suggested that when students turn in written assignments when those written assignments are read back to them, the kids themselves, after they hear the assignment read back, can pick out mistakes. We have got these computer labs that are available that are providing instruction in the area of reading and the kids I think are improving significantly in regard to those skills.

Speaking also is very important for our kids, making reading and writing and speaking the three major components in our approach to develop language arts at Santa Fe Indian School.

We have a remedial program, Senator. We have a remedial program. It is funded through Chapter 1. Our policy at the school in terms of admission is pretty much first come, first served. And critical to that admission policy is the desire on the part of a kid to be part of the school. And we get quite a broad range of abilities present at the school. We get quite a broad range of backgrounds that come to the school, and we have a remedial program for those kids that have the need.

I don't know if this sounds like a contradiction to all of this or not, but we have a remedial program but we also require that for all of our juniors and seniors they maintain a 2.0 or a C average to continue at the school. And it is interesting that at this point we have only had one kid who didn't meet his 2.0.

The kids enjoy school. They understand what the expectations are. And, Senator, I quite honestly believe that in many cases the reason that young Indians fail is because the expectations are not high enough. I think that at Santa Fe Indian School we want to challenge our kids to the fullest extent possible because we believe that they do have potential, that they do have ability, and you need to push them just a little, little bit to get all that they are capable of doing. And again, one of the major problems that we have noticed is that some of our kids are a little lazy on occasion, and some of the expectations that people have for them are not as high as they should be to get out of the kid the full potential that he has.

In regard to needs at the school—and there are a lot of them—certainly, if we could get millions and millions of dollars, we would appreciate it. But the reality of the world certainly is that money has gotten to be very difficult. What we would like in that regard is better organization that we feel a commitment to in terms of all of the people that are involved in the business of educating Indian students. I honestly believe that sometimes we compete with one another to the point that we don't effectively and efficiently use all of the resources that are available to us to the extent that we could.

I believe that research has got to be a critical point in our agenda for the next couple of years. I suspect that what has happened to Pueblo youngsters may have happened to a lot of other people across the country in regard to research. That is that a few years ago so many of our Indian older people got tired of people asking questions and got tired of the people writing books, and pretty much got to the point of saying no more research on our reservations. And I respect what they did, but presently as an educator there is a void in regard to good data. And I am anxious to talk to the leadership. And we have made it a point to have this item of research on our agenda and to try to get their support and understanding in regard to research and the need, the necessity of good data to base choices on.

In the past, those choices were in the hands of the Federal Government. In the past, those choices were in the hands of people outside of our Pueblo and Indian community. Presently, those choices are ours to make, and in that critical position we need to have good data upon which to base some hunches and then to evaluate those hunches as we implement them, test them, and try to determine what works and what doesn't work in regard to our kids.

Senator, I hope that we can get some help and support for an idea that I have difficulty in expressing because it may sound arrogant or facetious, but nevertheless I believe that Santa Fe Indian School is a winner and I believe that winners need to be rewarded.

I have got some very good friends in the business community, and they tell me that if you go to a bank to borrow money for an enterprise, if you have a track record, if you've been able to show a product, if you've been able to show success, that the banker is available to loan you dollars to continue the program and to enhance the success that you have had. On the other hand, if you are a poor businessman and if you have not been successful as an entrepreneur, you would have very, very difficult borrowing or getting support.

Santa Fe Indian School is a winner. I am hoping that we are going to be able to convince the Bureau of Indian Affairs that they need us as much as we need them. It's my understanding that the bureau on occasion is criticized for some inefficiency and ineffectiveness in terms of program. I am hoping that with a new director at the Bureau of Indian Affairs, that we would have an opportunity to sit down and discuss a relationship that would allow for Santa Fe Indian School to have some special opportunities to develop to a further extent the programs that are working for us now, to assist us with the research necessary to support and document successes.

Finally, very, very important in terms of a need is an item that has been discussed, as far as I am concerned, quite intently over the last four or five years, but without much of a response. I am hoping that the legislation that is being considered by the Senate regarding the education of Native American youth could somehow be amended to include, somehow or other be organized to include, cost-of-living increases for contract school people.

When S. 561 was written and when it was adopted, I believe that there was an oversight. I believe that there was an oversight in regard to considering the fact that our people need to have salary increases just like every other agency of the Federal Government.

The situation is that there is a point of diminishing returns in regard to our budgets. More and more money is going into—well, we want to put more money into personnel, but the budget is not getting any greater, and from year to year the costs for running the school are growing.

And if I had to say something again to reiterate a point of what we consider to be a critical aspect of our school, it's people. I honestly believe that all of the computers in the world don't make a successful program, all of the best materials in the world don't make a good program. But in fact, what makes a good program are people that are committed to responsibilities that they have accepted. I believe that it's people that make success, and if we are not careful, before much longer we are going to start losing some of those very, very good people to schools across the street and we're going to be losing some of those very good people to jobs that pay more than educators receive for the service that they provide.

Senator, I appreciate again very, very much having this opportunity. I know it has been a very, very long day for you. We are grateful for the invitation to come to town, and we are appreciative of the interest that you have taken in Indian youngsters, and we are especially grateful for the support that you have given to Sante Fe Indian School.

If there are any questions, both Ms. Salazar and myself would like very, very much to try to respond.

[Prepared statement of Mr. Abeyta appears in the appendix.]

The CHAIRMAN. Well, I thank you for your testimony, and I hope you will send my greetings, my best wishes to your students.

Now, your school is a Pueblo school owned by Pueblo Indians. Are all of your students bilingual?

Mr. ABEYTA. We did a survey at the end of last school year, and through the survey we determined that 70 percent of the youngsters attending school are bilingual and speak their language fluently.

The CHAIRMAN. Do you have 460 students?

Mr. ABEYTA. We have 485, Senator.

The CHAIRMAN. How many faculty members are there?

Mr. ABEYTA. We have got 48 professional staff. I would like to think that we have got 160 faculty members if you consider that every member of that school community is a teacher.

The CHAIRMAN. What percentage are Pueblo Indians?

Mr. ABEYTA. Of the entire school community, at least 75 percent is Native American. I say that because I don't have the figure exactly. I have about a third of the teaching staff that is Indian. All of the student live-in staff is Indian. All of the support staff is Indian. In the administrative staff, I would say pretty close to three-quarters is Indian. So, probably about 75 to 80 percent of the staff is Native American.

The CHAIRMAN. Would you consider culture and language as an important part of your education?

Mr. ABEYTA. There is absolutely no question that language and culture is an absolute—an absolute—necessity in the school program.

The CHAIRMAN. Am I correct to assume that all Pueblos speak the same language?

Mr. ABEYTA. Oh, no. There are five—as a matter of fact, that is one of the difficulties, and I am kind of fidgeting here, worried that you are going to ask me do we have a bilingual program, and before you ask me I will tell you, no, we don't have a bilingual program at school. And the reason we don't have a bilingual program is because we have something like 28 different tribes, and they speak different languages. Within the Pueblo community there are five different language stocks. And within those, there are people that talk a similar language but have their own dialect.

The townspeople can't understand the San Juan people 30 miles down the road. The Zuni people don't understand the Isleta people. The Isleta people don't understand or speak the same language that the Lagune speak. The Lagune people don't speak the same language that the Teseque people talk. And obviously, the Navajos don't understand any of the Pueblos. [Laughter.]

We have also got some Hopis there and some Apaches. There are a broad range. And within our Indian community, Senator, the leadership has told us, "You work hard at being a good school promoting a good quality education for our kids, and we will worry about the langauge at home."

The CHAIRMAN. What is the per-student cost of education, including everything?

Mr. ABEYTA. Including everything, it is in the neighborhood of $5,000 per student, and it is that amount because it includes student living also. The academic program alone is about half of that, $2,500 per student.

The CHAIRMAN. The same ratio with Rough Rock.

Mr. ABEYTA. I assume that Rough Rock is probably under a similar formula that we operate under, and that governs the appropriation based on a student count.

The CHAIRMAN. What was your dropout rate 10 years ago?

Mr. ABEYTA. Well, 10 years ago our dropout rate was in the neighborhood of 70 percent.

The CHAIRMAN. What is it now?

Mr. ABEYTA. It's down to 13.

The CHAIRMAN. What was the attendance rate?

Mr. ABEYTA. The attendance rate 10 years ago was terrible. Senator, 10 years ago I would have kids during the course of the school day drinking on the football field. And I would call—drinking alcohol—I would call staff and say, "Listen, go down to the football field and get those kids into school," and the response I used to get was, "Let them pass out first and then we'll go get them." Attendance was terrible. It was miserable.

The CHAIRMAN. What is it now?

Mr. ABEYTA. Oh, attendance is something we take a tremendous amount of pride in. It is very, very good. I don't know how to qualify it except to tell you that on Monday morning we have a full component and on Friday afternoon we have very few kids that are leaving before the last bell rings, because we have made it important.

I love to take people through school and to show them that the place looks vacant, it looks empty because all the kids are in school. It used to be that we would have kids walking all over.

Senator, I don't know if you noticed our tamales when you were at school, but there is a wooden object about that big that is colored garnet and gold. That is our school pass. So, a lot of times, clear across campus, if I see a kid out of class, he will wave his tamale to show me that he's got a pass and he's got permission to be out of school.

The point I want to make is that attendance is very, very, very important for us and we work very, very hard, and we've gotten good support from our leadership in regard to getting the kids to school on time and leaving them in school.

There are occasions that we have accommodated into our school calendar and that we have accommodated into our program where the tribe gets release time for the kids to participate in religious activities within their communities. So, I would like to just differentiate between those times when kids are on leave at the request of the tribe to participate in cultural and religious activities.

The CHAIRMAN. What percentage of your senior class went off to higher education, 10 years ago, whether it be technical school, community college, or universities?

Mr. ABEYTA. I can't remember, for 10 years ago.

The CHAIRMAN. What is it now?

Mr. ABEYTA. Oh, it's at least 80 percent now. And, Senator, last year our graduating class received $350,000 worth of competitive scholarships, not from the Bureau of Indian Affairs and not from tribal groups. They went out and competed with the general public and did very, very well in that competition. And it was about 80 percent.

I am a little concerned that there are students that are not staying in school. But if we do a study over a period of time, as we are trying to organize now, we are finding that some kids will go for a year or two years, they will drop out, they will go back to school for another year, they will drop out again and get married, they will go back to school, they will drop out.

We are getting more and more graduates, but they are not doing it the usual way of starting right after high school and then over a period of four years getting a degree. Many of our youngsters are doing it over a period of seven or eight years.

The CHAIRMAN. And your graduates are doing as well as other high school graduates in colleges? Are they competing?

Mr. ABEYTA. I believe that as time goes on, they are competing better. I think that initially they were experiencing some difficulties, especially with language. I think that now they are doing a much better job. As a matter of fact, just about three weeks ago we hired two kids that graduated from the school about seven years ago as employees in our school program.

The kids are succeeding. They are competitive, and I believe that the numbers are going to go up and continue to go up.

The CHAIRMAN. Well, you have every reason to be enthusiastic and proud of the Santa Fe School. Once again, on behalf of the committee I congratulate you on your achievement, and I hope that some day we can say the same for all high schools in Indian country.

I thank you very much.

Mr. ABEYTA. Senator, thank you very, very much.

The CHAIRMAN. With that, I thank all of you for helping us this afternoon. It has been most helpful. I hope that together we can work towards a better educational system for our Native American children. It won't happen overnight, but as long as I am around here, we will do something about it.

Thank you.

[Whereupon, at 5:40 p.m., the committee was adjourned.]

APPENDIX

Additional Material Submitted for the Record

TESTIMONY

Provided to the Senate Committee on Indian Affairs
Senator Daniel K. Inouye, Chairman

by:

Myron B. Thompson, Trustee
Kamehameha Schools/Bishop Estate
Honolulu, Hawaii

November 24, 1987

Good afternoon Chairman Inouye and members of the Senate Committee on Indian Affairs.

My name is Myron Thompson. Thank you for this opportunity to appear before your committee. I am here for three reasons: (1) To strongly support your interests and efforts in the area of early childhood education for Native American children and for all children; (2) To ask your assistance to continue the Kamehameha Elementary Education Program at Rough Rock Demonstration School; and (3) To ask your support of the Intermountain Consortium for Native American Education in the expansion of this successful culturally sensitive approach to teaching reading to more early elementary Native American children in the Southwest.

THE NEED FOR EARLY CHILDHOOD PROGRAMS

The institution which I represent, Kamehameha Schools/Bishop Estate, which provides educational services for Native Hawaiian children, has been supportive of early childhood intervention for some twenty years. We believe that prevention is overwhelmingly more cost-effective than remediation; that preventing a problem before it occurs relieves the child of the negative effects of learning difficulties, avoids expensive remediation programs, and assures successful adult participation in society.

We are not alone in this belief. As early as the 1960's longitudinal research was being conducted by the Perry Preschool Project in Ypsilanti, Michigan which followed 123 children until their 19th birthdays. Their findings, which demonstrate the success of early education, are lauded by many, including the newly released report entitled "Children in Need: Investment Strategies for the Educationally Disadvantaged."

This comprehensive document calls for radical change in educating disadvantaged children. It was published by a group called the Committee for Economic Development (CED) made up of business executives and noted educators, including the retired chairman of Procter and Gamble, the president of Honeywell, and executives from the College Board, Primerica Corp., and others.

Utilizing data from the Ypsilanti Study and other recent early intervention programs, the document reported that programs which can provide assistance in various early childhood stages yield the following results:

Food for Women, Infants, Children - Every $1 spent on prenatal care can save $3 in short-term hospital costs.

Prenatal Care - Every $1 investment saves $3.38 in the cost of care for low birthweight infants.

Medicaid - Every $1 spent on comprehensive prenatal care for Medicaid recipients saves $2 in first-year care.

Childhood Immunization - Every $1 spent on childhood immunization saves $10 in later medical costs.

Preschool Education - Every $1 spent on preschool education can save $4.75 in later social costs.

This well documented and business and industry backed report should have profound impact upon legislative and business support of social and educational programs. Donna E. Shalala, President of Hunter College who helped draft the document, notes that the report is extremely significant because it constituted "the most forceful statement yet from the business community about the Federal responsibility for educating disadvantaged children" ("Executives Urge a Rise In Aid for Poor Children," The New York Times, 9/6/87, P. 26). The CED declares that the cure will not be cheap, even though it will be cheaper in the long run. "Any plan for improvements in the development and education of disadvantaged children that does not recognize the need for additional resources over a sustained period is doomed to failure," (Report on Education Research, 9/23/87, P. 9).

I was particularly interested in comments by Albert Shanker, President of the American Federation of Teachers who lauded the CED's "recognition of the vital need for school restructuring (and) its strategy for involving each and every institution that touches children." ("Business Execs Urge Radical Change in Educating Disadvantaged Students," Report on Education Research, 9/23/87, P. 9).

SUPPORT FOR ROUGH ROCK DEMONSTRATION SCHOOL

Shanker's comments relate to our efforts with Rough Rock Demonstration School in Rough Rock, Arizona, with whom we have worked cooperatively for over five years. Our relationship with this sister Native American school allowed us to compare and contrast various structural elements in our early childhood curriculum.

Programs developed at Kamehameha for at-risk Native Hawaiian children involved the restructuring of the school and teaching methods in the early years in order to better meet the specific characteristics and needs of Hawaiian children.

Rough Rock Demonstration School provided us with the opportunity to determine what structural changes were only appropriate to Native Hawaiian children and what changes needed to be made for Navajo children.

While we found that Hawaiian children and Navajo children were similar in many regards particularly in certain native cultural traits, they were distinctly different in certain learning styles related to learning how to read. We both have benefitted greatly from this comparison of learning styles and cultures.

I must backtrack for a moment to explain how our symbiotic relationship began.

Kamehameha Schools began providing private education for Native Hawaiian children one hundred years ago. Over fifteen years ago we realized that our services were neglecting the increasing population of Native Hawaiian children who were at-risk to academic failure.

As the population of Native Hawaiians children increased over the years, competition for admission increased. Our institution was now admitting only a limited portion of the population; that portion which represented the best of the various geographical areas of the State of Hawaii.

The children who did not qualify for attendance at the traditional Kamehameha campus were attending public institutions. They represented the lowest academic achievers of each geographical area. The majority resided in the lowest socio-economic areas, more often came from single parent homes, and attended schools which consistently had the lowest scores on all standardized achievement tests, well below national norms.

As trustees of Kamehameha Schools/Bishop Estate, my colleagues and I recognized that Bernice Pauahi Bishop instucted us to "... devote a portion of each years income to the support and education of orphans, and others in indigent circumstances..." It led us to a critical decision:

. Expand the services of Kamehameha to include to serve these children. Establish programs which would systematically investigate the barriers which faced these children.

We established an arm of Kamehameha called the Kamehameha Elementary Education Program. Its primary objective was to develop curriculum and teaching methods appropriate to Native Hawaiian elementary students who were predominantly orphan and indigent - at-risk to educational failure, and then to export the new found knowledge to these children and their teachers.

After over five years of research and development, a methodology of teaching and an accompanying curriculum was developed that yielded, in our laboratory school, achievement scores that were at or near the national norms. The methodology of teaching was developed to be compatible with the learning styles of Native Hawaiian children. The curriculum was eclectic, utilizing several methods of teaching reading skills; diagnotic/prescriptive; and heavy emphasis was placed on comprehension skills. This methodology and curriculum was called KEEP for short.

For several years thereafter we field tested KEEP in two high concentration Native Hawaiian neighborhood public schools. After successes there, we expanded further and are now in seven public elementary schools.

Concurrently we became interested in the question of cultural compatibility - the structuring of the classroom environment and the methodology used by teachers to be culturally compatible with the Native Hawaiian children's learning styles. How important were these to the success of the program?

It was our hypothesis that the curriculum was not solely responsible for the success, but equally important were the other structural and methodological techniques which were modified to accommodate the learning styles of the children. If this was so, we needed to try KEEP in a totally different environment; with children who were also at-risk but who had different learning styles.

It was a perfect time to begin a cooperative project with another Native American group. Over the years we had begun developing ties and communicating with various Indian educators, institutions, and tribal leaders; forging close relationships and sharing information. Many similarities in our respective histories, our relationship with the United States, and our cultures were unveiled. Yet each tribe was different in certain respects. Testing out the KEEP cultural compatibility question with Indian children, similar to Hawaiians because of they are indigenous, but unique in other ways, was deemed appropriate.

Thus, our relationship with Rough Rock.

To make a long story short, after carefully documented investigation, we found that some of the clearly Native Hawaiian structural elements were not compatible with Navajo children's learning styles. However, when changes were implemented to assure cultural compatibility for Navajo children, the program began to find success.

To cite a brief example. The Native Hawaiian children with whom we had been working were most comfortable working together in small mixed-ability and mixed sex groups. They were used to this environment, one utilized by many Hawaiian extended families, thus they prospered with this structure in the classroom. When this organizational structure was utilized by KEEP teachers with Navajo children and it did not work well. These children were used to attacking tasks as individuals. Working on a task alone was more compatible with the behaviors developed in Navajo children who, at an early age assumed shepharding responsibilities, spending hours alone working a flock of sheep. When the classroom structure was changed to accommodate this cultural behavior, the Rough Rock children prospered.

That is where we are now. Rough Rock now has developed a KEEP effort which is individually theirs. Kamehameha has a KEEP effort that is individually ours. We know that the cultural compatibility of each is invaluable to its success.

We continue to expand our KEEP efforts throughout the state of Hawaii. That is our mission at Kamehameha as directed by the will of our benefactor who set up our trust - to provide educational services to Native Hawaiian children. We can no longer provide services to Navajo children over a long term - that is not in the trust's guidelines.

We ask your support to keep this important program alive at Rough Rock.

SUPPORT FOR THE INTERMOUNTAIN CONSORTIUM FOR NATIVE AMERICAN EDUCATION

I am pleased that other Indian Nations have indicated an interest in replicating and expanding KEEP in the Southwest. I believe that the KEEP process used in the development of of reading and language arts programs for other native groups will find success too. More and more, we must recognize the value of culture and learning for our native children and expand efforts in this regard. We are pleased to be a part of this.

Again, while Kamehameha cannot, because of its trust requirements, provide monetary support, we can make available the expertise of some key members of our staff. As needed, Intermountain can obtain services to assist in the development of KEEP programs for Pueblo, Zuni, and other children. This need should diminish as their own experts evolve.

It is exciting and promising. I give this effort my wholehearted support and ask for the support of this committee for the work of the Intermountain Consortium.

IN CONCLUSION

Senators, I am uplifted by the promise of work in which native peoples of the Southwest United States and Hawaii will participate. Our cooperative efforts demonstrate a desire to positively change the dismal status of many of our peoples, while strongly recognizing each group's uniqueness and cultural heritage.

I urge your committee to assist us in this effort. Thank you again for this opportunity and thank you for the years of support of other Native Hawaiian, Indian and Native American programs.

STATEMENT
OF THE
ROUGH ROCK SCHOOL BOARD, INC.

FOR THE HEARING
ON
CULTURALLY COMPATIBLE INDIAN EDUCATION PROGRAMS

BEFORE THE
SENATE SELECT COMMITTEE ON INDIAN AFFAIRS

November 24, 1987

Presented by:

Mr. Ernest W. Dick, President
Rough Rock School Board, Inc.

STATEMENT OF THE ROUGH ROCK SCHOOL BOARD, INC.

Good Morning Chairman Inouye, Members of the Committee, and others in attendance. I thank you for this opportunity to state my position here today and refer you to the text of testimony previously submitted to you by Rough Rock Demonstration School.

I am Ernest Dick, President of the Board of Education governing Rough Rock Demonstration School. I am a full blooded Navajo and, other than for the time for college, I have lived all my life in Rough Rock on the Navajo Reservation. After gaining a teaching degree I returned to Rough Rock where I taught Navajo Language and Culture to the children in our schools. I have served as an elected officer in the local government. In addition to the Presidency of our School Board, I also serve on the Executive Board of the Association of Navajo Community Controlled School Boards.

As a result of the responsibilities entrusted to me by our people, I have the on-going opportunity to be active in matters pertaining to the education of Navajo Children. I am fortunate to live and work in a community that has always realized the importance of a Navajo language and culture based education. Our community charges its School Board with the responsibility to govern its school such that an appropriate Navajo education is given to our children by well trained teachers. Our school staff has long worked, and continues to work on filling the overwhelming need of appropriate materials. In these things, ground is being gained, but much remains to be covered.

Other matters related to the appropriate education of Navajo and all Native American peoples have barely been raised; others yet, taken for granted in common culture education, not at all. I am here today to express concern and support for the continuation and expansion of the Kamehameha Elementary Education Program (KEEP) as outlined by Dr. Tharp. My colleague Mr. Coan will present our stand from more of an instructional view point. But I, as a Navajo educator, will say that, since Rough Rock Demonstration School began working cooperatively with KEEP we have begun to formalize our knowledge regarding the culturally identifiable classroom behavior of our children. This knowledge in turn has allowed us to begin to plan and deliver our children's education in a manner capitalizing on the very essence of their specific learning style.

Senators, I don't need to tell you that advances like these in the education of Native American children are unprecedented. The surface has only been scratched. We need to know as much about the appropriate education of our children as other educators do about that of common culture children. Therefore, I strongly urge and request your positive consideration of and post haste action on the authorization and appropriations for the continuation and expansion of the Kamehameha Elementary Education Program through The Intermountain Consortium for Native American Education.

Thank you.

STATEMENT
OF THE
ROUGH ROCK DEMONSTRATION SCHOOL

FOR THE HEARING
ON
CULTURALLY COMPATIBLE INDIAN EDUCATION PROGRAMS

BEFORE THE
SENATE SELECT COMMITTEE ON INDIAN AFFAIRS

November 24, 1987

Presented by:

Mr. Gary Coan, Director of Education
Rough Rock School Board, Inc.

STATEMENT OF ROUGH ROCK DEMONSTRATION SCHOOL

Good afternoon, Senator Inouye, Members of the Committee, and others here assembled. I thank you for this opportunity to speak on behalf of Rough Rock Demonstration School, the work we are doing, and the work we need to do in conjunction with The Intermountain Consortium for Native American Education. I am Gary Coan, Director of Education at Rough Rock Demonstration School. For over sixteen years I have served Navajo Schools as teacher, principal and program director; always in a Bilingual, Contract School setting. I was raised and went to school with the Pleasant Point Band of the Penobscot Tribe in the State of Maine. My life thus far has been spent dealing, from one perspective or another, with matters related to Culturally Compatible Indian Education Program; over half my life professionally so. Mr. Dick has already told you much about our school, so I will be able to keep my comments relatively brief.

I thank and congratulate the Committee for conducting this Hearing on Culturally Compatible Indian Education; a subject which, to our knowledge, has never before been considered in such proceedings; a subject more then sorely in need of attention in the clasroom; a subject the disregarding of which has delivered and still guarantees inherently poor and inappropriate education, cultural and linguistic genocide, and foundationally crumbled self-concepts in all Native children. Our appreciation and respect are very real, as are our hopeful expectations for proactive results hereof.

The need for the design and delivery of Culturally Compatible Indian Education Program is real and tragic. It is news to no person here that such has not been nor is it now the forte of Bureau of Indian Affairs School program or Reservation based Public School education program. Indeed, while there are Culture and Language Courses offered as electives to otherwise Common Culture based curricula, the concept of Native Language and Culture being the appropriate starting places and conceptual springboards for Native children is nonexistent, other than in a very few, special purpose schools, with one of which I am fortunate to be associated. As the fiscal affairs of the few schools who do work on an appropriate Bilingual Bicultural education for their children will tell you, the Federal Government, especially through recent years' changes in Title VII regulation and decreasing of Title IV funds, has made it all but impossible for schools to develop, retread for, and deliver culturally Compatible Indian Education Program. Just as there began to be real movement in appropriate program a few years ago, continued development and delivery of same was defunded and/or deregulated. These factors, combined with now higher enrollment of needful students, and Tribal Codes mandating appropriately based Language and Culture curricula, indeed, with few noted exceptions, make the need of Culturally Compatible Education Program more unmet now than it was in years past.

Simultaneously, Common Culture based and biased program continues to fail Native children at ever increasing rates. On The Navajo Nation, parents have lost faith in such programs as is evidenced by non-enrollment rates varying between twenty-eight percent at first grade and fifty-eight percent at twelfth grade. Reservation wide absentee rates in high school run near fifty percent of enrolled students. The majority of the remaining students who do graduate are ill-prepared and basically non-functional other than in entry-level/non-skilled positions. The non-existence of Culturally Compatible Education Program for Native children is patent and continues to be documented by resultant student failure, even as we speak.

Mr. Chairman, Members of the Committee, I cite the long standing research that has for year's been telling us that basic concepts must be taught in a child's first language and within the child's Native cultural framework; that a child must be taught in a manner based on the child's use of their culturally specific cognitive style, and; that the learning environment must best facilitate and capitalize upon the child's Native-specific environment. I do so to point out the fact that we have known the variables in need of development for years. Again, with few exceptions, they have either been systematically ignored or rendered as being fiscally impossible.

To specify the attributes for each of these variables in each Native cultural setting is that which will begin to rectify Native Education Program; nothing less. Currently, to our knowledge, with the exception of Kamehameha Schools and Rough Rock Demonstration School, such has not as yet begun in any other Native education setting. The results thus far of our work at Rough Rock are:

1. The development of a framework within which the curricular construct of Rough Rock Bilingual/Bicultural program can be knowledgeably and empirically considered;

2. Identification and implementation of center-based, small group instruction which best utilizes the childrens' mode of learning developed at home;

3. A construct for continual development of curriculum;

4. A construct in which we examine and modify all aspects of instruction when and where necessary;

5. A construct demanding curricular accountability;

6. An instructional rallying point for the staff, including planning, material development, problem solving, and evaluation;

7. Continued faculty training, both formal in university classrooms and more frequent informal sessions at Rough Rock;

8. Happier children, learning more, thinking and feeling better about themselves, who also behave better;

9. Higher attendance rates (ninety-four percent) and higher enrollment (up thirty-seven percent, this year over last).

These, Mr. Chairman and Members of the Committee, are not just results of our work using Kamehameha precepts thus far, but, more importantly, are the building blocks which will continue the on-going process already begun. Every Native education setting deserves, must have this and more, if it is to be culturally compatible; indeed if it is to be other than professionally fraudulent.

The proposal submitted by the Intermountain Consortium for Native American Education is sound. It creates and uses the best combination of university and field-based practitioners, a model harkening back to the days of the highly productive Title VII Teacher Training Programs. The format for inter-Tribal-group interaction and continued development is appropriate and functional. When the logical expansion of Circles of Circles of Assistance is considered, the plan is cost-effective. In fairness, Senators, I must tell you it is not a job easily or quickly done. But, literally, there is no alternative, save the unthinkable. A commitment hereto must be recognized as the beginning of a lot of work in all Native education settings.

Senators, we need your help. You have begun a process here which, if brought to fruition, can and will assure culturally compatible education programs for Native Americans. Before closing, however, it needs to be plainly said that at present there are no monies to do so. Rough Rock has benefitted from the benevolence of the Kamehameha Elementary Education Program/Bishop Estate in getting the program started. Rough Rock now also uses money intended for direct student services to continue development. There need to be appropriations authorized for these purposes. Regular program monies cannot continue to be stressed as they are. Other settings will not otherwise have the opportunities we have had to benefit from this program.

Rough Rock Demonstration School supports the proposal here presented by the Intermountain Consortium for Native American Education, solicits your positive consideration, and asks that you hasten your processing thereof in a fashion that will expedite work outlined. Any questions you may have are welcome. Thank you very much for this opportunity.

TESTIMONY PREPARED FOR THE
U.S. SENATE SELECT COMMITTEE ON INDIAN AFFAIRS
IN SUPPORT OF
CONTINUATION AND EXPANSION OF THE KAMEHAMEHA ELEMENTARY EDUCATION PROGRAM IN ROUGH ROCK DEMONSTRATION SCHOOL, ZUNI SCHOOL, INTERMOUNTAIN CENTER FOR HUMAN DEVELOPMENT SCHOOL AND THE UNIVERSITY OF NEW MEXICO

BY

DR. JOSEPH H. SUINA

Good morning, Senator Inouye, Committee members, and staff. My name is Joseph Suina from the Cochiti Pueblo tribe in New Mexico. I understand the Senator visited Cochiti not long ago with regard to a water seepage problem. I am a professor in the Department of Curriculum and Instruction in Multicultural Education (CIMTE) at the University of New Mexico. I am pleased to be a member of a teacher training program which has received four national awards in the last ten years.

Our College of Education has been engaged in Indian teacher education for more than 20 years. The departments of Guidance and Counseling, Special Education, Art Education, Education Administration, Educational Foundations, and our teacher training program (CIMTE) have all had professional development programs in the Pueblos, on the Navajo reservation, and in the Apache communities of Arizona and New Mexico. Of these departments, CIMTE has been, by far, the most active in providing graduate and undergraduate courses to Indian educators. More than 500 Indian people from the Southwest tribes have received a teaching degree from UNM since 1972. While this number is significant in terms of figures prior to the 1970's, it is far from adequate in terms of the present day Indian pupil-Indian teacher ratio. This means that we are still importing large numbers of outside "experts" who most likely have little or no knowledge of the unique linguistic and cultural backgrounds of our children and our communities.

Our Indian teacher training programs have been drastically reduced because of federal cuts in spending over the last few years. The Navajo Teacher Education Development Project and the All Indian Pueblo Council Teacher Taining Project, the largest of the programs, are no longer in existence. Both programs were highly successful because of their unique feature of providing on-site course work. Each week professors went out to places like Naschitti, Taos, Crownpoint, Jemez, and Mescalero to deliver their classes. This allowed many rural Indian communities access to college education which was otherwise totally out of their reach. Non-Indian educators working with Indian students in these areas also benefitted with course credit and kept abreast of developments in education through these projects.

When the teacher training projects folded at the University of New Mexico, many Indian students who were well en route to attaining a degree were left stranded with no where to turn. On the other hand many of those who completed their bachelor's degree before the programs came to a halt have gone ahead to pursue a graduate degree. These individuals are now principals and education specialists of various types back in their schools. It should be noted that well over 85% of the Indians who earned a teaching degree returned to their own village or a nearby community to work.

There can't be enough said about the importance of Indian educators in schools with Indian pupils in terms of their knowledge of the culture and as role models for the youth. Indian professionals in Indian communities have brought new hope to what had become a dismal tradition of "brain drain," meaning that those who managed to get educated had to move away to find employment opportunities. Education is one of the very few professions that offers employment in or near the reservation.

In addition to the Indian educator shortage, Indian education continues to be frought with many problems. Perhaps the most significant and immediate of these is the problem of irrelevant learning experiences provided for Indian students. Most educators now believe that the area of pupil-teacher interaction in the learning process is the heart of education. This means that regardless of who is teaching or who is administratively in charge, be that the BIA, the state, or even an Indian tribe, the quality of education is most dependent on the quality of learning experiences provided the pupils. In other words, being Indian and in control of a school or a classroom does not automatically mean better Indian schools. In fact, there have been schools I've personally visited where one could never tell that Indian educators were key players there--simply because the design and implementation of the program were not unlike what might be found somewhere in a predominantly, white, middle class school anywhere in the United States, and the results provided the unfortunate evidence of that. There is good reason to believe that what is relevant or what is quality varies from culture to culture. The most basic proof of this is what has worked well for middle class Anglo students has not worked for many Indian students.

The term relevant in education means that the pupils can see the application of classroom learning in meaningful terms from the perspective of their culture and language as well as from their unique personal interests, goals and abilities. This may be understanding the application of that education in terms of long range goals, or more immediate short range goals, or both. Knowledge about children in the setting of their everyday live is a crucial first step to establishing learning experiences that both make sense and motivate them. The old educational adage "begin where the child is" may, at first seem a bit oversimplified, but it does speak well to the importance of this element in the education of children everywhere.

Relevance in American schooling is particularly important for students who do not come from families with high educational attainment as is the case for the vast majority of Indian pupils. For students who do come from families with examples of significant achievement, education has built in relevance. They see the long range results because they are raised with the concept of a career and what it takes to have one. Kindergarten is the first step to becoming a doctor, a lawyer, or an engineer. This type of a student is more apt to play the "educational game" even if it becomes boring and burdensome because this is the proven way to reach that inevitable long range goal--that good life.

But that inevitable long range goal is not yet an intrinsic part of the Indian family. Role models are much less likely to be present. Education does not inevitably mean success and attainment of a profession. A career may be a dream, but it is not a first hand experience. Furthermore Indian pupils will more likely have friends and relatives who left school early or are considering it because they aren't doing well. For these students, education is less likely to be viewed as an obstructionless path to success, and for these students immediate relevance of the educational experience to their lives is critically important for motivation.

We now know enough about the general characteristics of what a sound educational program ought to be, and thus we have been fairly successful with certain types of students. Those are the students we're most familiar with and have been able to provide with relevant learning. But we don't know much about Indian children, or, if we do the school structure or our own mental stuctures as educators haven't permitted us to create those much needed modifications. If we are to create more relevant learning experiences for Indian children, we must necessarily take time to learn about their culture. That would entail a careful study of children in the context of their daily experiences in the home and the community. We need to study their learning styles, their language use, their likes and dislikes as a group and individuals as well as a whole array of other pertinent information that will ultimately translate into thoughtful and purposeful program designs and finally into implementation in the classroom and in field experiences. This research and design will provide the bases for teacher and parent training as well. We need to collaborate with other formal institutions of teaching as well as informal ones in the communities.

There are a few school programs around that are considered exemplary in their service to the culturally different. We need to connect with them to learn about what they've done and see how we might adopt and modify particular aspects to fit our circumstances. One of those programs is the Kamehameha Elementary Education Program (KEEP) in Honolulu.

I've had the privilege of a first-hand look at the educational process there, and I am very convinced it has great potential for minority educators, in general, and, in particular, for Indian students in the Southwest and elsewhere. Hawaiian and American Indian children have in common the fact that they are both indiginous and both have had similar experiences and reactions to dominant society assimilation initiatives. It was not long ago that Hawaiian kids at KEEP were also experiencing extremely low achievement and a shameful drop-out rate as well as other undesirable results as is the case with our Indian students currently. Through continuous research, program design, teacher training and implementation KEEP managed to establish a much more culturally congruent program for their children which meant more relevant learning experiences, greater motivation for learning and, overall, much improved results in education. This took time, money, highly skilled experts, and a willing and able administration and community. Once the program was established it was a continuous process of research, training and retraining, and careful monitoring of teacher actions to maintain a high degree of professional awarenesss and accountability.

I am convinced that we can attain similar results with our Indian children. I believe the climate is right in the communities and in the schools we are talking about here. Combine this opportunity of a proven program in Hawaii with the eagerness of the University of New Mexico, an award winning institution with many years of Indian teacher training experiences, and we have the ingredients to make significant improvements in Indian education. Although it appears to be a localized effort this program actually has the potential to provide other Indian schools around the country with a positive sense of direction. This can be achieved without first having to sacrifice the culture and language which many tribes are holding as they would life itself. Rather, this direction attempts to build on the strengths of the first culture in order to promote a more wholesome adaptation to the two worlds in which our children live in today's Indian life.

Mr. Senator and committee members, thank you for your kind attention to this testimony. I'll be happy to answer any questions.

TESTAMONY ON PŪNANA LEO HAWAIIAN IMMERSION PROGRAM
LARRY L. KIMURA, PAST PRESIDENT OF THE 'AHA PŪNANA LEO
SELECT COMMITTEE ON INDIAN AFFAIRS OF THE UNITED STATES SENATE
HEARING ON NATIVE AMERICAN EARLY EDUCATION PROGRAMS
NOVEMBER 24, 1987 WASHINGTON, D.C.

Honorable Senator Inouye and members of the Senate Select Committee on Inidan Affairs,

Aloha. I am Larry Kimura, past president of the 'Aha Pūnana Leo, Inc., also Assistant Professor of Hawaiian at the University of Hawai'i at Mānoa and host of the Hawaiian language radio program Ka Leo Hawai'i.

I have come with the current president of the 'Aha Pūnana Leo, Kauanoe Kamanā, to describe the efforts of our non-profit educational organization in providing Hawaiian language and culture immersion education as an option for Hawaiian families with primary identification with Hawaiian culture. I will describe broad features of the Pūnana Leo program and the reason for its existence, while Kauanoe Kamanā will give details on the linguistic and academic progress of the children and the program.

First it is important for those interested in our organization to know that we work with programs conducted entirely in Hawaiian and that the vast majority of children enrolled in these programs did not speak Hawaiian before entering the programs. The children are not formally taught Hawaiian but learning by immersion, that is by being completely surrounded by it.

There are a number of bilingual education programs in the United States established for children entering school *already* speaking a Native American language. It is our understanding, however, that the Pūnana Leo effort is the second indigenous language immersion effort in North America that produces true fluency in a Native American language in children *after* they enter school. The first North American people to implement language immersion were the Mohawks who began at the Kahnawa:ke Reserve in Canada. Pūnana Leo efforts differ from the various Mohawk immersion efforts now occurring in Canada and northern New York in that the preschool-aged component is more intense and in that the elementary school program is run and paid for by the State government.

From one center for children under age five in 1984, we have expanded to running four such centers and working with the State in two elementary school immersion programs. The programs are located on four separate islands.

The reason that we are involved in Hawaiian immersion education is that we believe that without the Hawaiian language we as a people will cease to exist. This belief is expressed traditionally by the saying:

I KA 'ŌLELO NŌ KE OLA; I KA 'ŌLELO NŌ KA MAKE.
"In language there is life; in language there is death."

Interest in the survival of the Hawaiian language is not restricted to only a tiny minority of Hawaiians.A survey by the Office of Hawaiian Affairs showed the first cultural priority of Hawaiians to be the Hawaiian language and that the majority of Hawaiian parents would like to see early childhood education programs for their children that were strongly Hawaiian in orientation.

In 1981, when eight Hawaiian speaking educators started the 'Aha Pūnana Leo, Inc. there were only about 2,000 native speakers of Hawaiian out of a total population of some 200,000 Hawaiians. Of these native speakers we counted approximately 30 children. One of the ironies of Hawaiian language education is that the only federal support that the Hawaiian language has yet received was a grant to establish a transitional bilingual program aimed at getting these thirty children to replace Hawaiian with English. Instead of replacing Hawaiian with English, the children in this program have started to replace Hawaiian with heavy pidgin.

It was clear to us in 1981 that the only way that Hawaiian was to survive was to use the total immersion method. Years of teaching children Hawaiian through English had had no appreciable effect on the survival of Hawaiian. It was also clear that the earlier we started immersing children in Hawaiian the more natural their fluency in the language would be.

There were major obstacles to the concept of early childhood Hawaiian immersion education when we began our efforts in 1981. First we had no money. No major agency wanted to support our efforts. Second, there were legal obstacles to using Hawaiian as a primary medium of education in Hawai'i. Although Hawai'i had a well developed Hawaiian medium public school system under the Hawaiian Monarchy, public Hawaiian medium education was made illegal in 1896 after the Hawaiian Monarchy was overthrown. Furthermore, we were informed by the State government that since Hawaiian was the indigenous language of Hawai'i rather than a foreign language, provisions allowing for the establishment of private Japanese, Chinese and other foreign language schools did not apply to Hawaiian.

We had a very difficult time the first few years starting our centers under existing State regulations, but we refused to let anything stop us from providing for the children. Key to our success was parent commitment. Parents renovated buildings for their centers, ran fund raising concerts, sold candy and sought donations in addition to their commitments to pay tuition, attend weekly language classes and do-in-kind labor to keep the schools running and supplied with materials.

The parents also went to the legislature and changed the laws. In 1986 the Hawai'i State legislature made it legal for private Hawaiian language schools to hire staff based solely on their language ability. The same legislative session legalized the use of Hawaiian as a primary medium of education in Hawai'i public schools after a ninety year ban that had all but exterminated the language. The first public school Hawaiian medium classes in over ninety years opened this fall in Hilo and Honolulu.

We would like to see the indigenous language rights gains that we have made in Hawai'i be extended to all Native American peoples. We are concerned about the English only ammendment currently in Congress that would classify the indigenous languages of this country as foreign. If an official languages ammendment is made to the Constitution it should include the indigenous American languages as does our Hawai'i State Constitution. Whether there is an official languages ammendment to the Constitution or not, there is a need for a Native American Cultural Freedom Act passed that would recognize the right of Native American languages to survival and official use by their peoples including use in schools. I am including with my written testamony a draft idea for such a bill along with some published materials on the reasons behind establishing the Pūnana Leo Programs.

Thank you very much for allowing me to give testamony on the importance of traditional language use in Native American early childhood education.

Can Hawaiian Survive?

Native speakers of Hawaiian are rapidly dying out. A small group of educators and parents are struggling against the odds to keep the language alive

THE HAWAIIAN LANGUAGE is dangerously close to extinction. There are only about 2,000 native Hawaiian speakers left in the Islands. Of those 2,000, most don't use the language a great deal, conducting most of their day-to-day business in English or pidgin. Even worse, most of them are elderly, in their 60s and 70s. Back in the 20 years between 1900 and 1920, English replaced Hawaiian as the language heard in the legislature, at the post office or market, or on the streets in Hawaii. Consequently, most people who learned Hawaiian as a first, childhood language were born before 1920. As they begin to die, they will take the language with them as they go.

For a language to stay alive, there has to be a constant supply of young children learning to speak it. There are now only about 30 children under 5 years old who speak Hawaiian, most of them in the isolated community of Niihau which remains the last outpost of the language.

"People are under the impression that the language is living out there in some hidden pocket, but except for Niihau, that's not true," says William Wilson, associate professor of Hawaiian Studies at UH-Hilo. "People assume that pure-blooded Hawaiians speak the language, but that's also not true. I've even known a lot of *kumu hulas* [hula teachers] who can't speak Hawaiian. After all, they grew up speaking pidgin, playing baseball and watching Captain Honolulu just like everybody else."

As Wilson points out, everyone in Hawaii knows some Hawaiian words (aloha, mahalo, pau). There are lots of people who can fake their way through the lyrics of *Hawaii Ponoi*, and some who can understand spoken Hawaiian, without being able to express themselves in the language. "But," says Wilson, "very few people are fluent Hawaiian speakers—by fluent, I mean able to sit down and hold a conversation. That's become rare."

Even some of the Hawaiians who learned the language as children may not find much use for it. "If you have someone who's 70 years old," says Wilson, "they may speak Hawaiian. But their kids don't speak Hawaiian, their grandchildren don't speak Hawaiian, the radio and TV aren't in Hawaiian. If they speak English all day long, sometimes it's just as easy for them to speak English with friends of their own age who do speak Hawaiian."

A language is more than a means of communication between people. As a language grows, it contains the shared experience, feelings, history and literature of a culture. If the Hawaiian language dies, the unique Polynesian culture of these Islands will also inevitably die with it. Hawaiian will become what's called a "relic culture," in which some of the old forms stay alive, but without much connection to anyone's actual life. For instance, the chants which form the basis of many hulas will probably survive, as will the hula itself, but the significance and poetry of the chant will be lost if neither performers nor audience can understand what's being chanted.

Nathan Napoka, an historian in the state Historic Sites office, calls the language the "tap root" which connects Hawaiians with their culture. "Once you erase the language, you erase the Hawaiian way of thinking. We will still have Hawaiian blood, but without the language, we won't really be Hawaiian. We'll be cut off from our culture and our identity." Napoka fears that unless there is some major revival in the culture, Hawaiian will soon be "an academic anomaly—like Latin."

BY
JOHN HECKATHORN

Ua hiki anei ke ola ka 'ōlelo Hawai'i?

AIA KA 'ŌLELO HAWAI'I ma ka'e o ka lua o ka make loa. He 2,000 wale nō paha mānaleo Hawai'i i koe i kēia pae mokupuni. 'O ka hapanui na'e o kēia 2,000 'a'ole nō e ho'ohana nui nei i ka 'ōlelo, no ka lilo ma ka 'ōlelo Haole a i 'ole ma ka 'ōlelo pa'i'ai i kēlā me kēia lā. 'Oki loa kēia no ke kahiko o ka nui o kēia po'e ma ke 60 a 70 o ko lākou mau makahiki. I nā makahiki he 20 ma waena o ka makahiki 1900 me 1920, lilo ka 'ōlelo Haole ma kahi o ka 'ōlelo Hawai'i i 'ōlelo i lohe 'ia ma ka 'aha'ōlelo, ma ka haleleka, mākeke, a ma nā alanui paha o Hawai'i nei. No laila, 'o ka hapanui o ka po'e i 'apo i ka 'ōlelo Hawai'i i 'ōlelo makuahine na lākou ua hānau 'ia ma mua o ka makahiki 1920. Iā lākou e hala nei ke lawe pū nei i ka 'ōlelo me lākou.

I mau ke ola o kekahi 'ōlelo i ka 'apo mau 'ia o ia 'ōlelo e nā keiki li'ili'i. Aia ma kahi o ke 30 wale nō keiki ma lalo o ka 5 makahiki na lākou ka 'ōlelo Hawai'i, 'o ka nui na'e ma ka nohona ka'awale loa aku o Ni'ihau kahi ho'okahi e ō nei ka 'ōlelo Hawai'i.

"Kuhi hewa ka lehulehu ke ola nei nō ka 'ōlelo Hawai'i ma kekahi mau po'opo'o o ka 'āina, akā koe 'o Ni'ihau, 'a'ole pēlā ka 'oia'i'ō!" wahi a William Wilson he hope polopeka o ka māhele Hawai'i ma ke Kulanui o Hawai'i ma Hilo. "No'ono'o ka po'e he 'ōlelo Hawai'i ke kanaka koko Hawai'i piha, akā 'a'ole nō ho'i pēlā. Nui nō ka'u mau kumu hula i 'ike ai i hiki 'ole ke 'ōlelo Hawai'i. Aia ho'i ua ulu a nui lākou ma ka 'ōlelo pa'i'ai i ka pā ani kinipōpō a i ka nānā iā Captain Honolulu e like me nā po'e 'ē a'e."

Ke mio aku nei nā mānaleo 'ōlelo Hawai'i i ka make loa. Aia ke kūpa'a konāhao nei kekahi mau kumu a'o a me kekahi mau mākua no ke ō o ka 'ōlelo.

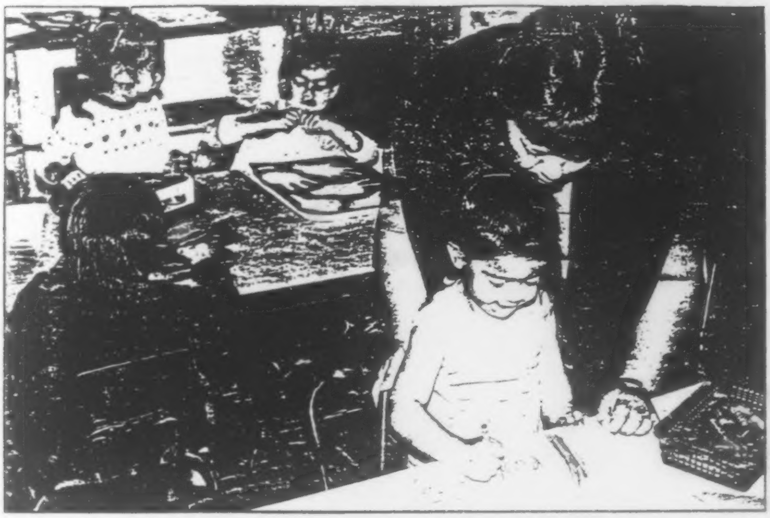
Ho'omana'o mai 'o Wilson, ua 'ike nā kānaka a pau o Hawai'i i kekahi mau hua 'ōlelo Hawai'i (aloha, mahalo, pau). Nui ho'i ka po'e i hiki ke ho'omeamea wale aku i nā hua'ōlelo o ke mele 'o *Hawai'i Pono'ī* akā loa'a kekahi po'e i hiki ke lohe i ka 'ōlelo Hawai'i me ka ho'omaopopo 'ole i ke kama'ilio. "Akā," i 'ōlelo ai 'o Wilson, "kaka'ikahi wale nō ka po'e wali i ka 'ōlelo Hawai'i 'o ia ho'i mākaukau ma ke kama'ilio aku a kama'ilio mai. He mea minamina wale."

'Oiai ua 'apo kekahi mau Hawai'i i ka 'ōlelo Hawai'i i ko lākou wā kamali'i, 'a'ole nō lākou ho'ohana nui aku i ka 'ōlelo Hawai'i. "Inā paha he kanaka kēia ma ke 70 o kona mau makahiki," wahi a Wilson, "he 'ōlelo Hawai'i paha 'o ia akā 'a'ole pēlā kāna po'e keiki, 'a'ole ho'i pēlā nā mo'opuna āna, 'a'ole ho'i ka lekiō me ke kīwī ma ka 'ōlelo Hawai'i. Inā 'ōlelo Haole 'o ia i ka lā holo'oko'a, he mea ma'alahi nona ke kama'ilio Haole me kona mau hoa o kona mau makahiki a 'o kona mākaukau 'ōlelo Hawai'i nō ho'i."

He mana'o 'ē a'e ko ka 'ōlelo ma waho a'e o ka hō'ike mana'o 'ana i waena o nā hoa kānaka. I ka 'ōlelo nō e ulu ai, 'apo 'o ia i nā ha'awina like, nā mana'o, ka mo'olelo, nā mo'oka'ao, nā mele a me nā loina a pau o ka lāhui. Inā e make ka 'ōlelo Hawai'i, e make pū nō kekahi 'ano he ho'okahi wale nō o nā lāhui Polenekia ma kēia pae 'āina. E lilo ke 'ano o ka Hawai'i i mea no ka wā i hala a e ola lihi ma nā mea kahiko me ka pili 'ole i ka noho 'ana o kēia manawa. 'O ia ho'i, e ola paha nā mele hula a me nā hula nō ho'i, akā e nalo ka 'i'o a me ka hie o ke mele inā e maopopo 'ole ana i ka mea hula a me ke anaina ka mana'o o ke mele.

Kapa 'o Nathan Nāpōkā, he kanaka ho'opa'a mo'olelo o ke Ke'ena Pana 'Āina, i ka 'ōlelo he "mole" nāna e ho'opili i nā Hawai'i me ko lākou 'ano iho. "I ke kinai 'ana i ka 'ōlelo e kinai ana 'oe i ke 'ano o ka no'ono'o Hawai'i 'ana. E mau nō ke koko Hawai'i, akā me ka 'ōlelo 'ole, 'a'ole mākou he Hawai'i pono'ī. Ua 'oki 'ia mākou a ka'awale mai ko mākou 'ano iho he lāhui Hawai'i." Hopohopo 'o Nāpōkā o lilo koke ka 'ōlelo Hawai'i i ke kūlana 'ē o ka 'ōlelo Lākina, he 'ōlelo pepa wale nō."

NA
JOHN HECKATHORN



How the language was lost

"Hawaiians didn't lose their language," says Larry Kimura, who teaches Hawaiian at UH-Manoa. "It was taken away from them deliberately." English replaced Hawaiian over the last century, he argues, because of "hostile and senseless measures emanating from the dominant English-speaking groups."

On the previous page

We opened this article twice, once in English and then again with the same text translated into Hawaiian, because we wanted to remind people how rare it is in modern day Hawaii to see anything written in Hawaiian.

The translation was done for us by Larry Kimura, who has taught Hawaiian at UH-Manoa for 15 years. Kimura is the host of *Ka Leo Hawai'i*, a weekly Hawaiian language talk show on KCCN radio. He is also a songwriter and wrote the lyrics for the classic *E Ku'u Morning Dew*.

One hundred years ago Hawaiian was still the language of the Islands. Even children of the English-speaking haole plantation families tended to learn Hawaiian as well as English during childhood. The original missionaries had made a conscious policy of reaching out to the native population in its own tongue, translating the *Bible* into Hawaiian, preaching sermons and teaching school in Hawaiian. The missionaries labored to turn Hawaiian into a written rather than simply a spoken language. From all accounts, the Hawaiians enthusiastically adopted literacy and set about creating a written literature in Hawaiian.

But once the mission to Hawaii was declared over, the situation changed. As descendents of the missionary families became landowners and political advisers, English became a high-status language, the language of commerce and high-level government service. Many Hawaiians responded by learning English. Schools which taught in English began to rival the original schools set up by the missionaries which taught all subjects in Hawaiian.

"The department of education was controlled by the English-speaking minority," says Kimura. "The new English-speaking schools got better teachers, higher salaries, and more money for facilities than the schools taught in Hawaiian."

Some members of the haole elite fought this reversal of the original missionary ideal of preserving the language. The Rev. Lorenzo Lyons wrote in 1878:

> I've studied Hawaiian for 46 years but am by no means perfect. ... It is one of the oldest living languages of the earth, as some conjecture, and may well be classed among the best. ... The thought to displace it, or to doom it to oblivion by substituting the English language, ought not for a moment to be indulged. Long live the grand old, sonorous, poetical Hawaiian language!

But with the overthrow of the monarchy, views such as Lyons were doomed. During the Republic, the Legislature mandated that English become the official language of the territory—despite the fact that most legislators at that time spoke Hawaiian and that the laws passed by the Legislature were made public through the Hawaiian press. Even ballots were printed in Hawaiian until the 1960s.

The language was still strong when the United States annexed Hawaii in 1898. But the new territorial government attacked the language where it was most vulnerable—the children of

Brett Uprichard

Above and above left, children learning Hawaiian at the Punana Leo preschool in Kahili.

Brett Uprichard

William Wilson and Kauanoe Kamana: "It would be easier for the two of us to speak English at home, much easier."

Hawaiian-speaking homes. Speaking Hawaiian was forbidden on school grounds, and Hawaiian-speaking teachers were threatened with dismissal if they used the language in class.

"The worst thing," says UH-Hilo's Wilson, "is that teachers would make visits to the homes and tell the parents that they were holding their children back by speaking Hawaiian at home."

Some Hawaiian parents must have resisted the demand that they raise English-speaking children, giving us that small group of native Hawaiian speakers who are still alive today. Overall, however, the Territorial department of education accomplished its goal. It took several generations, but the emphasis on education in English has removed Hawaiian from general use. Hawaiian language publications began to disappear as fewer and fewer people could read them. The last Hawaiian-language newspaper folded after World War II. And the last Hawaiian-language church periodical stopped in the 1970s. There are occasional newspaper columns or radio shows in Hawaiian, aimed specifically at a Hawaiian-speaking audience. But the Hawaiian language is otherwise conspicuous by its absence in the daily life of these Islands.

The institution that most resisted the erosion of the language was the Hawaiian language churches. By holding services and meetings in Hawaiian, the churches not only provided Hawaiians with a place to worship, but also with an opportunity to learn and use their native tongue. But now as the Hawaiian-speaking population ages, the churches too are feeling the decline—so much so that for 20 years, from 1966 until last year, the *Bible* was not even published in Hawaiian. "Demand," said the American Bible Society, "had evaporated."

Reverend Lei Recca of the Hoomana Naauao Church in Honolulu learned Hawaiian as a child, partly through her experiences at church. Now, she says, "The young people are not making any effort to learn the language. A lot of the churches have gone into English, prayers and everything. It's very sad." Recca knows that young people can't be forced into learning the language. "It only scares them away from church," she says. But she wishes she could tell them, "Grasp on to the language while you still have the older people who can speak it to you. It's shameful to lose your mother tongue."

The rise of pidgin

The dominance of Hawaii's educational system by an English-speaking minority made Hawaii the only place in Polynesia to destroy the native language. Into the vacuum created by the destruction of Hawaiian came a language created by the multi-racial children of Hawaii: pidgin.

It is customary to think of pidgin as a "broken" English, a language for people trying to speak standard English but failing. Actually, many Hawaii scholars now argue, pidgin arose primarily out of broken Hawaiian, which was the language most of the early immigrants heard around them.

As Hawaiian declined, pidgin began to rely more and more on English for

(Continued on page 8[illegible])

Hawaiian language

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its vocabulary. But in grammatical structure and intonation pidgin still owes a great deal to Hawaiian. UH's Kimura argues that a sentence like "Funny kine this fish" is closer to Hawaiian in structure than it is to the English sentence "This fish is strange."

Pidgin has proved almost impossible to suppress, partly because it provides a sense of belonging to Hawaii that standard American English does not, and partly because it provides a way to resist the dominance of a standard English-speaking elite. Some studies show that pidgin use among Hawaiians has actually increased over the last 20 years, perhaps as a reaction to the accelerating loss of their own language.

Pidgin, argues Kimura, "is all right as far as it goes. It provides group identity, but when it's used in public, it's mainly for comic effect. It's hard to imagine a debate in pidgin or a sermon or a formal speech in pidgin. But Hawaiian has been used for all those purposes. Unlike pidgin, it's a real language."

Kimura recalls a visit he made to the Cook Islands, where the children speak English as well as their native language, Cook Islands Maori. "For people from Hawaii, it was almost embarrassing to hear these little kids speak excellent British English. And they still had their own language. We Hawaiians were told we had to give up our language so that we would learn English better. We gave it up, and what did we get in return? Pidgin."

Can Hawaiian be saved?

Moribund as Hawaiian might be, it is always possible it could be resurrected. There have been miracles of linguistic recovery by peoples in much the same situation as the Hawaiians, smothered in a dominant culture. The Welsh in Great Britain, the Bretons in northern France, the Navaho Indians in the United States have all made strides in recent decades to bring their languages back alive. And no one had spoken Hebrew in everyday life for centuries when a single man, Eliezer Ben-Yehuda, began a campaign in the 1880s that made Hebrew the national language of Israel.

But bringing back Hawaiian would be a huge task. It would take an outpouring of nationalist fervor among Hawaiians, and a dedicated, large-scale, expensive educational effort before it could possibly succeed.

There are a couple of places to start. "First," says Malcolm Chun, cultural officer for the Office of Hawaiian Affairs, "we need to get past the tokenism of the present situation." Chun points out that the state of Hawaii is already officially bilingual, with Hawaiian joining English as the state language. State law also mandates teaching Hawaiian history, language and culture in the schools. But, he says, "We have to get past paying lip service to Hawaiian. And we have to recognize that if we don't go any further than we are at the present, we're giving the language the kiss of death."

Chun suggests creating some kind of Hawaiian language authority, a body of scholars and others who would look out for the language and keep it up to date. "Hawaiian is in danger of becoming a frozen language," he says. One sign of vitality in a language is its ability to adapt to change and new technologies, as Hawaiian did during the 19th century. "It's important that younger people use the language," Chun contends. "We have to have a word for jeans."

Chun taught Hawaiian at UH-Manoa for a year. During his time there, the Xerox corporation called the university to ask what the Hawaiian word for Xerox was. "We told them the Hawaiian word for Xerox was Xerox," recalls Chun. "We missed a big opportunity to incorporate a new concept into Hawaiian thought."

In addition to creating new words, a Hawaiian language authority might standardize spelling and create a monolingual Hawaiian dictionary, one aimed at speakers of Hawaiian rather than at speakers of English. But a language authority, helpful as it might be to a community of Hawaiian speakers, is not likely to resurrect the language if no one much speaks it. The real place to start, argue most language professionals, is with children.

The language nest

The Punana Leo school in Kalihi looks like a normal preschool. Fifteen children between the ages of 2 and 5 sit in a circle around their teacher, singing songs, reciting the numbers up to 20 and the days of the week, listening to stories, asking and answering questions. But the children are speaking Hawaiian, the only language Punana Leo allows. The two teachers, both from Niihau, conduct the preschool entirely in Hawaiian 10 hours a day, five days a week.

The total immersion method seems to work. None of the children knew Hawaiian before enrolling. One boy, in the school for only a few days, stumbles as he tries to recite. But the rest of the kids, some only a year or so past baby talk, are fluent in a way that is discouraging to anyone who has tried to learn a second language as an adult.

There is ample evidence that bilingual preschools are good for children, stimulating their mental development and making them more comfortable with abstractions and more flexible in their thinking than one-language children. But that is not the point of the Punana Leo preschool. "We're saving the language," says teacher Florence Nicholas. "That's the important thing."

There are three Punana Leo schools in the Islands, one in Kalihi, one in Hilo and one on Kauai. Among them, they have turned 45 youngsters into Hawaiian speakers. It seems like a small number until one realizes that in the first two years of its existence, Punana Leo has more than doubled the number of Hawaiian speakers under the age of 5.

The Punana Leo preschools were inspired by the 400 *kohanga reo* (language nest) schools of New Zealand, which teach 6,000 Maori children their own language. Like Hawaiian, Maori was dying language before efforts were made to revive it. In the early '80s two experts from the Maori program, Tamati Reedy and Timoti Karetu, came to Honolulu to speak before the Office of Hawaiian Affairs. They challenged interested Hawaiians to duplicate the success of their program.

Kauanoe Kamana took leave from her job teaching Hawaiian at UH-Hilo to organize 'Aha Punana Leo, the organization that created and oversees the schools. According to Kamana, there were immense difficulties in creating the Hawaiian-language preschools. The schools ran afoul of state regulations requiring that preschool teachers have a university degree, 12 credits in early childhood education and six months' teaching experience. Ironically, none of those requirements applied to a school teaching children a foreign language like Japanese or French.

"We were up against some of the old rules aimed at eliminating Hawaiian from the schools," says Kamana. "Our biggest problem was finding qualified teachers who also were fluent in Hawaiian. We couldn't wait for everyone tó go to college for four years. We wanted to get going before all the old folks who spoke Hawaiian were gone."

The schools finally reached an accommodation with state officials and the first school was opened on Kauai in late 1984. A year later the other two opened in Honolulu and Hilo.

Although she is Hawaiian by birth, Kamana learned her language in college at UH-Manoa, as did her husband, William Wilson. "It would be easier for the two of us to speak English at home, much easier," she says. But she and her husband speak only Hawaiian with their son Hulilau, 5, and their daughter Keli'i, 3, who attend the Hilo Punana Leo preschool.

"Getting the parents involved is what makes the schools work," says Kamana. The schools accept students of all races as long as the parents are willing to reinforce the school lessons by using at least some Hawaiian at home. The preschools hold weekly language classes for the parents.

"Parents get very involved," says Kamana. "When we first talked to parents, they worried about what would happen to their children's English if they went to a Hawaiian-language preschool. Now they all worry about what's going to happen to their children's Hawaiian once they get older and go into the regular school system."

The medium of education

Hawaii state law requires that public schools spend at least half the school day teaching "the oral expression, the written composition, and the spelling of the English language." The law is a holdover from the period when the schools were used to replace Hawaiian with English, and also part of the educational establishment's so-far futile attempt to eradicate pidgin.

But Hawaii's second official language gets some recognition. Public schools are also required by law to teach Hawaiian language, culture and history.

According to Robert Lokomaika'iokalani Snakenberg, the Department of Education's specialist for Hawaiian studies, every child from kindergarten to sixth grade gets lessons in Hawaiian lifestyle, cultural activities, crafts and language. The lessons are often taught by Hawaiian elders, kupuna, who are hired to visit regular classrooms and enrich the curriculum.

Still, as Snakenberg himself points out, "to think that an hour's instruction each week—and not all our kids are going to get even that—is going to teach our students to speak Hawaiian is absurd." The early training may help students if they choose to take Hawaiian in high school, but fewer than half the state's public high schools (13 out of 38) offer courses in Hawaiian.

Snakenberg estimates that between the public high schools, private schools and the university system, Hawaii graduates perhaps 200 people a year who have studied Hawaiian. Of course, as anyone who has tried Paris after a few years of high school French can attest, classroom knowledge and real fluency in the language are often two very different things.

What's needed, advocates of the Hawaiian language insist, are not schools that teach Hawaiian, but Hawaiian language medium schools. The difference is this. The present school system teaches all subjects, including a "foreign" language like Hawaiian, in English. A Hawaiian language medium school would teach all subjects—history, mathematics, biology and so on—in Hawaiian. The ideal situation would be to teach in Hawaiian exclusively during the early years, adding courses in English as a second language starting around fourth grade.

"It will work," insists UH's Kimura. "It's working all over the world, for the French in Canada, for the Welsh, for the Navahos at their Rough Rock school. The school system took our language away from us, and the school system can give it back."

On Niihau

Kimura would like to see the state's first Hawaiian language medium school founded on Niihau to serve the last Hawaiian-speaking population in the state. Ironically, events have gotten ahead of him.

So tenuous is the Department of Education's control over the small school serving the isolated community that it was difficult to discover what language was being used at present to teach on Niihau. One highly placed Oahu official said, "It's Hawaiian — I think." But the Kauai district office, which has nominal control over the school, had a different view. When asked if the Niihau school was being conducted in Hawaiian, the Kauai official said, "I hope you're being facetious. That's not true."

John Penebacker, an elected member of the Board of Education, has made three recent trips to Niihau to check on the school there. "School there is being taught in both languages," he says, "but primarily in Hawaiian. Both the teachers and the kids seem to shy away from English. I would guess that's been the case for many years now."

In other words, for years the Niihau school had been breaking the state law which requires English instruction. Last year, at the request of the Board of Education, the Legislature amended the law, adding that the board could at its discretion allow "special projects using the Hawaiian language." Niihau is now evidently a "special project."

"I worry whether that school has the materials to be the kind of school we have in mind," says UH-Hilo's Wilson, "but it's a start." Language advocates like Wilson and Kimura would like to see the Hawaiian language medium schools spread from Niihau to all the Islands.

However, that is not how the Board of Education sees the matter. "Niihau is a unique situation," says Penebacker. "It's a privately owned island, and we changed the law to so that school would no longer be in technical violation. But in the community as a whole our main focus is still the teaching of standard English. It would be a step backward if we tried to duplicate on the outside the environment we have on Niihau."

The fate of Niihau-born children in the Kauai schools is a better example of the current direction of the educational system. Niihau natives often move from Niihau to Kauai and back again. About 30 Niihau students go to Waimea Canyon School on Kauai. There they are placed in a SLEP program funded by Kamehameha Schools.

SLEP is an acronym for Students of Limited English Proficiency, and a SLEP program is designed for "transitional bilingual students," that is, students who need help shedding their own language and learning English. This is precisely the kind of thing that drives Hawaiian language activists crazy. "They are taking some of the few children who are native Hawaiian speakers and treating them like they're immigrants who have to get rid of their 'foreign' language," says Wilson.

Paul Williams is the teacher of the Waimea Canyon SLEP program. He uses his ability to speak Hawaiian to help his young charges read—in English. "Being a Hawaiian language speaker," he admits, "it's difficult emotionally for me to teach them English." He takes pains, he says, to keep his students from losing their Hawaiian altogether, "but the longer they spend on Kauai, the weaker they get in Hawaiian." Although he understands the students need to learn English, he'd much rather be teaching them in a Hawaiian language medium school, one where they would get the chance to learn English after mastering their own language.

There are no real villains in the SLEP program. Director of training research for Kamehameha Schools, Kim Sloat, says she is aware of the "irony" of teaching Niihau children English. But, she adds, "We don't want to eradicate Hawaiian. We just try to do anything we can to help those students trying to be in the mainstream."

The DOE's district superintendent on Kauai, Shirley Akita, is grateful to Kamehameha Schools for financing the SLEP program after federal funds were cut off. In her view, the program benefits the students. "Our position is to allow to our young people in Niihau the opportunity to make choices. They need the alternative of speaking English, so they can function in our American society."

What about English? And for that matter, what about Japanese?

The primary argument against Hawaiian medium schools seems to be that learning in Hawaiian would handicap Hawaiians in the modern world. But Hawaiian language activists tend to see arguments about keeping Hawaiian students in the mainstream of America culture as a perpetuation of the educational policies that caused them to lose their language in the first place.

"For more than a hundred years, Hawaiians have been told the same thing. To get ahead, to get a good job, you have to give up your language and learn good English," says Punana Leo's Kamana. "What good has it done us? Where are the good jobs? When do we start getting ahead? We gave up our language and we didn't get anything for it. We didn't even learn good English."

According to Larry Kimura, there is ample evidence that students in a Hawaiian language medium school would learn English better than students thrown into an all-English classroom. In such schools worldwide, it has been shown that linguistic skills transfer from the first language to the next, so that students literate in Hawaiian would have an easier time becoming literate in English.

More important are the psychological aspects. Minority students like Hawaiians often fight learning the dominant language because it threatens their identity. They often learn a dominant language like English better if they are first secure in their own language. "The key would be to make them proud of their Hawaiian first," says Williams of the Waimea Canyon SLEP program. "Then they go on to be proud of their English."

Teaching Hawaiian would make pidgin seem less desirable, argues Kamana. "Students speak pidgin because they don't want to identify with standard English speakers. If they knew their own language, standard English wouldn't be such a threat."

A second objection to establishing Hawaiian language medium schools comes from Hawaii's multi-ethnic culture. If bilingual education is good for Hawaiians, why shouldn't it be good for everyone else? If Hawaii establishes Hawaiian language medium schools, why not Japanese language medium schools and Ilocano language medium schools and Portuguese language medium schools and on and on?

"I'm not against that," says Kimura. "But all the other languages here—Japanese, Korean, Chinese, Portuguese and so on—are thriving some place in the world. This is the only place Hawaiian is spoken. If Hawaiian is going to survive, we have to do something about it here. Chinese is not going to die if Hawaii doesn't establish schools."

Finally, some doubt whether schools would do the trick. "The idea of total immersion schools," says OHA's Malcolm Chun, "is a product of a schoolteacher's mentality. If Hawaiian is going to survive, it has to have some kind of market value. I don't necessarily mean money, but there has to be somewhere where people use it, besides in a few churches or at conferences of Hawaiian language teachers. Until we find a place, all the work we put in the schools will go right down the tubes."

"I know that Hawaiian isn't used at the bank or on the radio or the TV or on the menu at McDonald's," replies Kimura. "But these things will come. Give us the schools first."

Who will do it?

The major stumbling block in creating Hawaiian language medium schools is finding someone willing to make the massive investment it would take to train teachers, create Hawaiian language textbooks and instructional materials, and set up facilities.

No one is eagerly stepping forward to assume that responsibility. "I think Hawaiian language schools are a good idea," says DOE's Snakenberg. "But I don't think it's the state's responsibility to start them. Our mandate is to serve the whole population. I think OHA or the Hawaiian Homelands Authority has the moral obligation to create this kind of special interest private school."

"We are an advisory agency. We don't provide direct services," says OHA's Chun. "It's really the DOE's mandate to provide public education, and they are the ones to handle something like this."

However good an idea they may be, Hawaiian language medium schools are far from reality. They will take a political or organizational commitment on a large scale, and that commitment at the moment is far from being made.

Can Hawaiian really be saved?

"A few years ago," says William Wilson, "we used to sit around and cry in our beer about how the death of the language was inevitable. With the Punana Leo program and the Niihau school, at least we've made a start. I feel like we're getting someplace, slowly. The language still could die, but I think there's a chance that one day even a casual visitor to these Islands would hear Hawaiian being spoken in the streets or in the park or on the beaches."

Lokomaika'iokalani Snakenberg is less optimistic. "If Hawaiian is going to come back, I think the movement will have to come from the heart of the Hawaiian people themselves, like it came from the Navahos, the Welsh, the Bretons. Hawaiians are going to have to take time out from sports, from TV, from all sorts of activities, and put their time, money and effort where their mouth is. Otherwise the future is bleak. If the language really does die, they might as well re-name this place Miami West. All we'll be is another American place with beaches."

STAND. COM. REP. NO. 1613

Honolulu, Hawaii
April 27, 1987

RE: H.R. 294
H.D. 1

FOR [illegible]

Honorable Daniel J. Kihano
Speaker, House of Representatives
Fourteenth State Legislature
Regular Session of 1987
State of Hawaii

Sir:

Your Committee on Water, Land Use, Development and Hawaiian Affairs to which was referred H.R. No. 294 entitled: "HOUSE RESOLUTION URGING THE FEDERAL GOVERNMENT TO PROTECT AND PROMOTE THE INDIGENOUS LANGUAGES OF THE UNITIED STATES OF AMERICA", begs leave to report as follows:

The purpose of the resolution is stated in the title.

The resolution and testimony received supported the proposition that the establishment of English as the official language of the United States would have a negative impact on the survival of indigenous languages. However, your Committee is uncertain that such a declaration would have such an effect. Nevertheless, the spirit of the resolution can be preserved without taking sides in this continuing national debate. Therefore, your Committee has amended the resolution by deleting two paragraphs, while still retaining the major thrust of support for native languages as a prime factor in preserving cultures.

Your Committee on Water, Land Use, Development and Hawaiian Affairs concurs with the intent and purpose of H.R. No. 294, as amended, and recommends its adoption in the form attached hereto as H.R. 294, H.D. 1.

Respectfully submitted,

ANDREW LEVIN, Chairman

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David Ige
DAVID IGE, Vice Chairman

Mark Andrews
MARK J. ANDREWS, Member

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VIRGINIA ISBELL, Member

MIKE O'KIEFFE, Member

E12372
WLH/0451w

Bill Pfeil

BILL PFEIL, Member

E12372
WLH/0451w

HOUSE OF REPRESENTATIVES
FOURTEENTH LEGISLATURE, 1987
STATE OF HAWAII

H.R. NO. 294
H.D. 1

HOUSE RESOLUTION

URGING THE FEDERAL GOVERNMENT TO PROTECT AND PROMOTE THE INDIGENOUS LANGUAGES OF THE UNITED STATES OF AMERICA.

WHEREAS, because of its history, population and geographic location, Hawaii is very sensitive to issues involving the survival of indigenous cultures and languages within their ancestral homelands; and

WHEREAS, the traditional Hawaiian proverb "I ka 'olelo no ke ola; i ka 'olelo no ka make", or "With language rests life; with language rests death", expresses the extreme importance of a living spoken language in the survival of an indigenous culture and people, a theory supported by modern social scientists who single out language as the most important feature in ensuring the continuity of culture; and

WHEREAS, the United States of America has traditionally recognized special relationships between the federal government and its indigenous minority peoples, which include American Indians, Native Alaskans, Native Hawaiians, and others within its possessions and territories; and

WHEREAS, the ancestral languages of America's indigenous peoples are cultural treasures of the country; and

WHEREAS, these indigenous languages as a whole are analagous to endangered species, with a number of them already extinct as living spoken languages; and

WHEREAS, modern society increasingly recognizes the right of cultural survival for indigenous peoples as a basic human right; and

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WHEREAS, there is precedent in United States law for the protection and preservation of cultural treasures and unique species, the remedy of past discrimination, and the special promotion for the learning of certain languages; now, therefore,

BE IT RESOLVED by the House of Representatives of the Fourteenth Legislature of the State of Hawaii, Regular Session of 1987, that the Congress of the United States of America is urged to pass legislation to protect and promote the continuation of indigenous American languages as living spoken vehicles of communication for their peoples and as treasures of the world's human heritage; and

BE IT FURTHER RESOLVED that certified copies of this Resolution be transmitted to the Senate Majority Leader and House Speaker of the U.S. Congress, to the House and Senate chairpersons of the committees on Indian affairs, to the President of the United States, and to the members of the Hawaii congressional delegation.

STAND. COM. REP. NO. 1537

Honolulu, Hawaii
April 24, 1987

RE: H.R. No. 295
H.D. 1

Honorable Daniel J. Kihano
Speaker, House of Representatives
Fourteenth State Legislature
Regular Session of 1987
State of Hawaii

Sir:

Your Committee on Education, to which was referred H.R. No. 295 entitled: "HOUSE RESOLUTION REQUESTING THE DEPARTMENT OF EDUCATION TO ESTABLISH HAWAIIAN MEDIUM CLASSES IN ELEMENTARY SCHOOLS", begs leave to report as follows:

The purpose of this resolution is to request that the Department of Education establish Hawaiian medium classes in elementary schools and pilot four Hawaiian language immersion/maintenance programs at Puuwai on Niihau, Waimea on Kauai, Hilo on the Big Island, and Honolulu.

The Office of Hawaiian Affairs testified in support of this resolution, expressing the need to reestablish the Hawaiian language in order to perpetuate Hawaiian culture.

Punana Leo, a Hawaiian language immersion school, 'Ahahui 'Olelo Hawai'i, a professional Hawaiian language organization, Parent Committee of the Punana Leo O Hilo, and chairmen of both the Hawaiian Studies Program and the Performing Arts Department of the University of Hawaii at Hilo, expressed strong support of this resolution.

The Department of Education in its testimony stated that it has been working with the concerned parties to address the issues raised in this resolution. The title has been amended to reflect support for the efforts by the Department to establish Hawaiian medium classes in elementary schools. Other changes further clarify the collaborative relationship between the Department and interested parties.

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STAND. COM. REP. NO. 1537
Page 2

Your Committee on Education concurs with the intent and purpose of H.R. No. 295, as amended herein, and recommends that it be referred to the Committee on Finance, in the form attached hereto as H.R. No. 295, H.D. 1.

Respectfully submitted,

Rod Tam
ROD TAM, Chairman

SAMUEL S.H. LEE, Vice Chairman

ROBERT BUNDA, Member

Mike Crozier
MIKE CROZIER, Member

Clarice Y. Hashimoto W/R
CLARICE Y. HASHIMOTO, Member

Herbert J. Honda
HERBERT J. HONDA, Member

(EXCUSED)
ANDREW LEVIN, Member

PAUL T. OSHIRO, Member

Calvin K.Y. Say
CALVIN K.Y. SAY, Member

James W. Shon
JAMES SHON, Member

E11756
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BRIAN TANIGUCHI, Member

TERRANCE TOM, Member

MIKE O'KIEFFE, Member

Bill Pfeil
BILL PFEIL, Member

Patrick A Ribellia
PATRICK RIBELLIA, Member

E11756
EDN/1064J

THE SENATE
FOURTEENTH LEGISLATURE, 1987
STATE OF HAWAII

S.C.R. NO. 147
S.D. 1

SENATE CONCURRENT RESOLUTION

CONCERNING HAWAIIAN LANGUAGE MEDIUM SCHOOLS.

WHEREAS, the Hawaiian language, the native language of Hawaii, is unique to the State of Hawaii and to the Hawaiian people; and

WHEREAS, the Hawaiian language is recognized as one of the official languages of the State in the Hawaii Revised Statutes, section 1-13; and

WHEREAS, the number of people fluent in the Hawaiian language has ~~been de~~clining; and

WHEREAS, the spoken language is recognized to be a vital link to the perpetuation of a people's culture; and

WHEREAS, Hawaii is unique among the Polynesian islands facing the possible extinction of its native language; and

WHEREAS, many Pacific island societies have enabled their residents to be bilingual, fluent in both their native language and the dominant language; and

WHEREAS, language medium schools, which instruct children in all subject matters by means of their native language, have demonstrated effectiveness in reviving the native language; now, therefore,

BE IT RESOLVED by the Senate of the Fourteenth Legislature of the State of Hawaii, Regular Session of 1987, the House of Representatives concurring, that the Department of Education is requested to establish Hawaiian medium classes in elementary schools serving Hawaiian speaking children; and

BE IT FURTHER RESOLVED that the Department work in collaboration with the 'Aha Punana Leo, the University of Hawaii, parents of Hawaiian-speaking children, and any other interested groups and individuals with expertise in gathering and developing resources for the establishment of Hawaiian language immersion programs; and

BE IT FURTHER RESOLVED that the Department submit a report on the progress of development and implementation of its language immersion programs to the Legislature twenty days prior to the convening of the Regular Session of 1988; and

BE IT FURTHER RESOLVED that certified copies of this Concurrent Resolution be transmitted to the Superintendent of Education, the President of the University of Hawaii, and the directors of the Punana Leo schools.

STANDING COMMITTEE REPORT NO. 1249

Honolulu, Hawaii

APR 23, 1987

Honorable Richard S. H. Wong
President of the Senate
Fourteenth State Legislature
Regular Session of 1987
State of Hawaii

Sir:

RE: S.C.R. No. 147

Your Committee on Education, to which was referred S.C.R. No. 147 entitled:

"SENATE CONCURRENT RESOLUTION CONCERNING HAWAIIAN LANGUAGE MEDIUM SCHOOLS",

begs leave to report as follows:

The purpose of this concurrent resolution is to urge the Department and Board of Education to encourage and support the development of Hawaiian language medium schools.

The Hawaiian language, recognized as one of the official languages of the State pursuant to Section 1-13, Hawaii Revised Statutes, is facing possible extinction.

The spoken language of the people is recognized to be a vital link to the perpetuation of a people's culture, however, the number of people fluent in the Hawaiian language has been declining.

Your Committee heard favorable testimony from the Department of Education and finds that language medium schools, which instruct children in all subject matters by means of their native language, have demonstrated effectiveness in reviving the native language.

Upon consideration, your Committee has amended the concurrent resolution by:

1) Changing the first "BE IT RESOLVED" paragraph to read:

"...that the Department of Education is requested to establish Hawaiian medium classes in elementary schools serving Hawaiian speaking children; and";

2) Inserting the following paragraph:

"BE IT FURTHER RESOLVED that the Department work in collaboration with the 'Aha Punana Leo, the University of Hawaii, parents of Hawaiian-speaking children, and any other interested groups and individuals with expertise in gathering and developing resources for the establishment of Hawaiian language immersion programs; and";

3) Adding a paragraph to require the Department of Education to submit a report on the progress of development and implementation of its language immersion program to the Legislature twenty days prior to the convening of the Regular Session of 1988; and

4) Specifying that the Superintendent of Education, the President of the University of Hawaii, and the directors of the Punana Leo schools receive certified copies of this concurrent resolution.

Your Committee on Education concurs with the intent and purpose of S.C.R. No. 147, as amended herein, and recommends its adoption in the form attached hereto as S.C.R. No. 147, S.D. 1.

Respectfully submitted,

NORMAN MIZUGUCHI, Chairman

LEHUA FERNANDES SALLING,
Vice Chairman

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4449E

STANDING COMMITTEE REPORT NO. 1249
Page 3

Gerald T. Hagino
GERALD T. HAGINO, Member

Clayton HW Hee
CLAYTON H. W. HEE, Member

excused
MARY-JANE McMURDO, Member

Dennis M. Nakasato
DENNIS M. NAKASATO, Member

Jimmy Wong
JIMMY WONG, Member

Donna R. Ikeda
DONNA R. IKEDA, Member

Ann Kobayashi
ANN KOBAYASHI, Member

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HOUSE OF REPRESENTATIVES
FOURTEENTH LEGISLATURE, 1987
STATE OF HAWAII

H.R. NO. 295
H.D. 1

HOUSE RESOLUTION

EXPRESSING LEGISLATIVE SUPPORT FOR THE EFFORTS BY THE DEPARTMENT OF EDUCATION TO ESTABLISH HAWAIIAN MEDIUM CLASSES IN ELEMENTARY SCHOOLS.

WHEREAS, the Hawaiian proverb "I ka 'olelo no ke ola; i ka 'olelo no ka make" --- translated as "In language rests life; in language rests death"--- is a traditional expression of the belief of Hawaiian elders that the Hawaiian language is the wellspring of Hawaiian culture; and

WHEREAS, the same contention that without a living spoken language a culture will die is held by modern social scientists; and

WHEREAS, since 1896 there has been a policy of eliminating the Hawaiian language as a living spoken language through the prohibition of teaching children through Hawaiian in Hawaii public schools; and

WHEREAS, the continuation and strict implementation of the "no Hawaiian" policy in Hawaii public schools during the territorial period resulted in the extinction of Hawaiian as a living spoken language in all Hawaiian communities except Niihau; and

WHEREAS, the survival of the Hawaiian language on Niihau has been due largely to noncompliance with state law and Department of Education policy prohibiting the use of Hawaiian in public schools; and

WHEREAS, in 1983 a group of concerned Hawaiian-speaking educators from Hawaii, Oahu, Kauai and Niihau formed the nonprofit 'Aha Punana Leo Inc. to foster the Hawaiian language as a living spoken language of children through language immersion techniques; and

WHEREAS, with the assistance of private individuals, private foundations, strong community support and support from state agencies, the 'Aha Punana Leo established three Hawaiian language medium schools for preschool-aged children on Hawaii, Oahu and Kauai; and

WHEREAS, the short history of Punana Leo has already demonstrated successfully that Hawaiian can be used as an educational medium of instruction with two important outcomes; and

WHEREAS, one of the outcomes is the revival of Hawaiian as a living spoken language of children in areas outside Niihau; and

WHEREAS, the second outcome is the exemplary educational achievement of children who come from families identifying strongly with Hawaii and its native culture; and

WHEREAS, the success of the Punana Leo program is parallel to the success of public indigenous language instruction applied in the last twenty-five years in such areas as Western Great Britain, New Zealand, the northern Netherlands, the Danish colony of Greenland, and other areas of the world; and

WHEREAS, such instruction was part of an international reaction to the probable extermination of indigenous cultures in their own homelands; and

WHEREAS, there have been comparative studies of indigenous minority children in immersion/maintenance language programs and in the formerly popular dominant language submersion programs; and

WHEREAS, results show that children in the submersion programs lose the indigenous language and replace it with a substandard form of the dominant language as opposed to children in the immersion/maintenance programs who not only improve on their knowledge of their ancestral language but also perform better academically, including mastery of the dominant ethnic language; and

WHEREAS, in 1978 the citizens of Hawaii amended by popular vote the State Constitution to include what is now Section 4 of Article XV, which establishes Hawaiian along with English as the official languages of the State of Hawaii, and Section 4 of Article X, which calls for the unique promotion of Hawaiian culture, history and language in public schools; and

WHEREAS, in compliance with the 1978 constitutional amendments, the DOE has focused on teaching appreciation of the Hawaiian language and culture in public schools through the "kupuna program"; and

WHEREAS, the 1986 Legislature enacted legislation to eliminate the 90-year-old restriction on the use of Hawaiian as a medium of instruction in public schools and to address the unique nonimmigrant nature of Hawaii public education; and

WHEREAS, federal legislation also encourages and recognizes the provision of education for special attention to the linguistic needs of minority groups through indigenous language maintenance education as compliance with federal bilingual education statututory requirements; and

WHEREAS, it would be beneficial for children from various cultural and linguistic backgrounds in Hawaii to have an opportunity to participate along with Hawaiian speaking children in Hawaiian immersion/maintenance education; and

WHEREAS, the areas of concentration of Hawaiian speaking children are Niihau, West Kauai, Kalihi and Hilo; and

WHEREAS, there are individuals with teaching experience and credentials who are fluent in Hawaiian and capable of teaching these children through the Hawaiian language; and

WHEREAS, there are educational materials now available for teaching various subjects in the Hawaiian language, some being old materials from the early public Hawaiian medium schools and others being recent creations by the 'Aha Punana Leo and the DOE; and

WHEREAS, there are also materials available from New Zealand for the teaching of English as a second language to children with Polynesian backgrounds in indigenous language maintenance programs; and

WHEREAS, the DOE has plans to increase the number of teachers and classes in public schools at the entrance levels in the Fall of 1987; now, therefore,

BE IT RESOLVED by the House of Representatives of the Fourteenth Legislature of the State of Hawaii, Regular Session of 1987, that legislative support is hereby expressed for the efforts of the Department of Education to establish Hawaiian medium classes in elementary schools as part of its special attention to elementary entrance levels; and

BE IT FURTHER RESOLVED that the Department is encouraged in its efforts to develop a feasible curriculum with available resources to establish a pilot project as the first step towards establishing voluntary Hawaiian medium classes for elementary students; and

BE IT FURTHER RESOLVED that the Department continue to work in collaboration with the 'Aha Punana Leo, the University of Hawaii, parents of Hawaiian-speaking children, and any other interested groups and individuals with expertise in gathering and developing resources necessary for the eventual establishment of Hawaiian language immersion programs; and

BE IT FURTHER RESOLVED that the Department submit a report on the progress of development and implementation of its language immersion programs to the Legislature twenty days prior to the convening of the Regular Session of 1988; and

BE IT FURTHER RESOLVED that certified copies of this Resolution be transmitted to the Superintendent of Education, the President of the University of Hawaii, and the directors of the Punana Leo schools.

Testimony
United States Senate Select Committee on Indian Affairs

Chairman Inouya and Members of the Senate Select Committee on Indian Affairs:

My name is Joseph F. Coburn. I reside at 2317 S.W. Augusta Drive, Aloha, Oregon. I am employed as Director of the Research and Development Program for Indian Education (RDPIE) at the Northwest Regional Educational Laboratory (NWREL) in Portland, Oregon. I have been in this position for fourteen years. Prior to employment at the NWREL, I was a classroom teacher in public schools and a counselor/administrator for the Bureau of Indian Affairs. I am a member of the Klamath Tribe of Oregon, and have served the Tribe in a number of capacities over the years, including Vice Chairman, Chairman and Chairman of the Restoration Committee. At the present time I serve on the Klamath Education Committee. I am presently serving the fifth year as President of the Oregon Indian Education Association and am immediate past-Chairman of the Education Committee of the Affiliated Tribes of Northwest Indians.

I have been invited to this hearing to provide information concerning the role played in education of Indian children by NWREL. The NWREL's "Indian Program" is unique in nature. Funded for the most part by the Office of Educational Research and Improvement, Department of Education, it is one of eleven programs at the Northwest Regional Educational Laboratory.

The RDPIE is unique in that it has it's own Policy Board, which sets Policy for the Program within the administrative parameters set by the Laboratory's Board of Directors. The Policy Board consists of:

Dr. Willard Bill
Supervisor of Indian Education
Office of Superintendent of Public Instruction
Old Capitol Building
Olympia, Washington 98504

Mr. Jim Egawa
Indian Education
Tacoma Public Schools
P.O. Box 1357
Tacoma, Washington 98401-1357

Ms. Robin Butterfield
Indian Education/Civil Rights Specialist
Oregon Department of Education
700 Pringle Parkway S.E.
Salem, Oregon 97310

Dr. Murton McCluskey
Director of Indian Education
Great Falls Public Schools
Box 2428
Great Falls, Montana 59401

Mr. Bob Parsley
Indian Education Specialist
Office of Superintendent of Public Instruction
Capitol Building
Helena, Montana 59601

Dr. Helen Redbird-Smith
Professor of Sociology
West House, Social Science Bldg.
Western Oregon College
Monmouth, Oregon 97361

Mr. Lloyd Smith (Chairman)
P.O. Box 729
Warm Springs, Oregon 97761

Mr. Max Snow
6403 Randolph Drive
Boise, Idaho 83705

Senator William Yellowtail, Jr.
Montana State Senate
Capitol Station
Helena, Montana 59620

This structure provides needs sensing, Program direction, technical expertise, credibility and dissemination of information and services for the NWREL Indian Program and has resulted in a long list of successful products for Indian Education:

The Indian Reading Series: Stories and Legends of the Northwest. Supplemental reading program for grades one through six. Developed on a cooperative basis between seventeen reservations in the Northwest. Published 1975-1987, currently out of print.

Effective Practices in Indian Education: A Teachers Monograph

Effective Practices in Indian Education: Curriculum Monograph

Effective Practices in Indian Education: Administrators' Monograph

Reducing Teacher Turnover in Reservation Schools: A Guide for Administrators

(A fourth monograph on drug abuse prevention is nearly complete.) Included as Attachment #1 is a summary of states where orders for the monographs on effective practices in Indian education have been filled through the Laboratory's marketing office. They total thirty-three states plus Canada. A total of 1,669 copies have been sold as of October 1, 1987.

In addition, contents of the monographs have been discussed at national, regional and local conferences. All feedback is positive and individuals feel that content is relevant to their tribes or regions.

While our work with schools to date has been concentrated in the Northwest states, I feel that the program is transferrable nation-wide.

Most exciting, and very productive, is the school improvement project. It is producing dramatic results in schools in the Northwest. Titled "Effective Practices in Indian Education" the project was five years in development and testing. The detailed history and results of testing are in the accompanying report: Summative Evaluation Findings for the Field Test of Effective Practices in Indian Education (Attachment #2).

The implementation design requires that the entire staff of a school participate. During the implementation the staff learns to:

- Build a leadership team
- Study research findings
- Profile student performance
- Gather baseline data
- Set realistic goals based upon school data
- Learn motivational techniques for Indian Students
- Write prescriptions to cause desirable behaviors
- Be supportive of other teachers' efforts
- Evaluate progress and renew efforts
- Ascertain that a goal was accomplished

As mentioned earlier the results are dramatic. Chronologically listed are trained schools and immediate results:

1985-1986

Warm Springs Elementary, Warm Springs, Oregon
Goal: Reduce incomplete homework assignments presently at 23% by 50%.
Result: Incomplete homework assignments reduced to 9%.

Lame Deer Elementary, Lame Deer, Montana
Goal: Off-task behavior will be decreased by 50% by April 30, 1986
Result: Administrators left the school and data on results were unavailable.

1986-1987

Siletz Elementary (K-8), Siletz, Oregon
Goal: Improve selected attitudes as determined by the School Sentiment Index. Result: Positive.

Havre Junior High, Havre Montana
Goal: Increase number of completed assignments from 47% to 60%.
Result: Completed assignments increased to 82%.

Lincoln-McKinley Elementary, Havre, Montana
Goal: Improve student attitude toward school by 20%.
Result: Primary grades had a 29% gain and intermediate grades had a 40.5% gain.

Devlin Elementary, Havre, Montana
Goal: Increase Indian student participation in discussion groups from 9.3% to 18% by increasing the use of Indian culture in the classroom. Result: Participation increased to 22%.

Bordeaux Elementary, Shelton, Washington
Goal: Decrease the incidence of not following directions by 50% by April 30, 1987. Result: Incidence reduced by 55.4%.

While these results may seem rather insignificant, it must be remembered that these are types of problems at schools serving Indian students that have never been reduced.

What we see occuring at the schools during the training is very exciting. As the teachers experience success in their classroom, their attitudes become more and more positive. Morale goes up, the entire staff developes a very supportive, collegial team effort. Other positive changes begin occuring in the school and in the community. When it is announced that the goal was achieved, expectations and confidence of the teachers are very high. (See Attachment #3, letters from principals, 1987). As can be seen, the process and materials are now an ongoing part of these schools. A sample training schedule is included (Attachment #4).

Advantages of the program are:

- Non-threatening to teachers, as a very positive approach is used.
- No extensive record keeping or report writing by teachers.
- Knowledge of teachers utilized
- Very little time taken away from teaching.
- Techniques used that are proven to work with Indian children, work well with non-Indian children, as well.
- Based upon the value system which prevails throughout all Indian cultures. (See Attachment #5)
- Indian researched, developed and implemented.
- Trainers are experienced teachers in Indian education.
- Inexpensive.

At the present time six schools have contracted for training during the 1987-88 school year. Three others (tribal schools) are pending passage of the federal budget for availability of funds.

Schools are trained on a cost sharing basis, the schools paying part and OERI funds used to cover the rest. Total average cost per school has been about $8,000, including time, materials and travel. Six thousand is from OERI contract funds and two thousand is from School District contribution.

The program is funded as part a contract between NWREL and OERI through 1990. We plan on training five to ten schools per year during the tenure of the contract.

The RDPIE has experienced success because of the combination of NWREL expertise and guidance, Indian policy making to guide the Program, and remaining "neutral" politically. Instead it has acted as a catalyst for Indian education in the Northwest. As a result of the NWREL's success, a discussion paper was produced and circulated in 1983-84 by the Confederated Tribes of Warm Springs (Attachment #6).

The paper proposes a long range planning model for all of Indian education and is probably the best concept that I have seen in my twenty-eight years in Indian education. It certainly merits close consideration for any plan to improve Indian education which proposes positive large scale impact.

Thank you for the opportunity to present these ideas before your committee today.

ATTACHMENT #1

Northwest
Regional
Educational
Laboratory

101 S.W. Main Street, Suite 500 • Portland, Oregon 97204 • (503) 275-9601
TELEX: 701716 CABLE: NWREL SOURCE: STL058

MONOGRAPH ORDERS BY STATE

- Alabama
- Alaska
- Arizona
- California
- Colorado
- Connecticut
- District of Columbia
- Florida
- Hawaii
- Idaho
- Illinois
- Iowa
- Kansas
- Maryland
- Massachusetts
- Michigan
- Minnesota
- Missouri
- Montana
- Nebraska
- Nevada
- New Hampshire
- New Jersey
- New Mexico
- New York
- North Carolina
- North Dakota
- Oklahoma
- Oregon
- Pennsylvania
- South Dakota
- Texas
- Utah
- Washington
- Wisconsin
- Wyoming
- Various locations in Canada

Research and Development Program
for Indian Education

AN EQUAL OPPORTUNITY EMPLOYER

ATTACHMENT #2

Summative Evaluation Findings for the Field Test of Effective Practices in Indian Education

August 1985

Prepared by Steven R. Nelson, Ph.D.
Evaluation Specialist

Joseph Coburn, Director
Research and Development Program for Indian Education
Northwest Regional Educational Laboratory
300 S.W. 6th Avenue
Portland, Oregon 97204

The work upon which this publication is based was performed pursuant to Contract No. 400-83-0005P26 of the National Institute of Education. It does not, however, necessarily reflect the views of that Agency.

Preface

The purpose of this report is to summarize the results of an evaluation of Effective Practices in Indian Education developed by the Research and Development Program for Indian Education of the Northwest Regional Educational Laboratory. During 1983, the Research and Development Program for Indian Education identified and adopted effective schooling strategies for use by elementary school administrators, curriculum specialists and teachers in school settings having significant Native American student enrollments. Once practices were delineated by the program staff and reviewed by educational researchers, they were compiled into a monograph of Effective Practices in Indian Education.

The next phase of the work involved the validation of these practices through field testing in schools within the region. Three schools were selected through a competitive proposal process to be involved in the 18-month pilot test of the materials:

Heart Butte School, Heart Butte, Montana
Fort Hall Elementary School, Fort Hall, Idaho
Lame Deer School, Lame Deer, Montana

The field test focused upon three levels of information: First, if the educational practices are indeed effective, then *enhanced student outcomes* would be expected. Second, if the practices were implemented, then *changes in school climate* should result. Finally, through attempts to implement the practices in the school setting, information could be gathered concerning the use and utility of the practices themselves, as well as the change process strategies used by the school.

The present report provides the summative findings of the field test. Specifically, the impact of the school improvement activities on the students and staff is documented in this report. Information concerning refinements to the school improvement program is documented in an earlier report entitled, *Formative Evaluation Report for the Effective Practices in Indian Education (May 1985)*.

The evaluation report is organized into a series of sections prepared in response to five questions. These five questions relate to the nature of the outcomes (effects) of the field test:

1. Did changes in staff use of effective schooling practices result from the improvement effort?

2. Did changes in school climate result from the improvement effort?

3. Did changes in student attitude toward school result from the improvement effort?

4. Did changes in student attendance result from the improvement effort?

5. Did changes in student achievement result from the improvement effort?

For each question, the data collection methodology is briefly described. Findings are presented and discussed. Conclusions are offered at the end of the report.

The field test has required a great deal of time, effort and cooperation on the part of school and NWREL staffs. The patience and enthusiasm of these individuals is greatly appreciated. Without their support, Effective Practices in Indian Education would not be available.

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Pilot Test Results of an Evaluation of Effective Practices in Indian Education

I. Introduction

A. Overview of the Project

A major focus of the Research and Development Program for Indian Education's scope of work for the 1982-86 contract period is the identification and dissemination of effective strategies for working with Native American students and communities. For the past four years, a good deal of attention has been devoted to the identification of educational practices which the research literature demonstrates as being positively linked to school achievement. This research has clearly shown that instructional, curricular and administrative practices do exist which can improve students' academic progress. However, much of this research-base involved urban minority and suburban non-minority populations. Yet, it was felt that the findings have important ramifications for the Native American student in the rural, reservation school.

The purpose of the work undertaken by the Research and Development Program for Indian Education was two-fold. First, the national effective schooling research findings were reviewed to determine their relevance to Indian Education. Is it likely that the effective schooling practices are also applicable to Indian students and their communities? Second, the national effective schooling research findings were translated into specific strategies and activities which could be employed by educators. Specifically, how can the effective schooling practices be applied in schools with substantial Native American populations?

The trend toward the identification and adoption of research-based practices has established a direct link between empirical research and instructional improvement. The utilization and application of educational practices identified in the research as being effective represents a movement toward the "tried-and-true" methods of proven utility. Thus, rather than emphasizing the development of innovations, the focus has been upon the use of traditional approaches which have shown to directly influence student's achievement.

However, much of the research foundation identifying these effective schooling practices has come from urban and suburban environments. Few have included American Indian students in their studies and even fewer have specifically dealt with the issue of school effectiveness for Native Americans. It was felt that the body of information generated by the effective schooling movement did have potential applicability to the Indian learner; but at the same time, this hypothesis had been largely untested.[1]

The purpose of the work undertaken by the Research and Development Program for Indian Education was to directly determine the applicability of the effective schooling research for the Native American learner.

The study design essentially involved the validation and translation of the effective schooling practices as they apply to Native American education. Specifically the process involved ten major steps, as depicted in Table 1. Steps one through three had been accomplished by the Alaska Effective Schooling Program with the assistance of the Northwest Regional Educational Laboratory. Between January 1981 and January 1983, effective schooling practices were identified and compiled through a survey of educational research literature.

---

[1] One exception is the recent study by Judy Kleinfeld and Bill McDiarmid, Effective Schools in Rural Alaska: Information for the Rural Effective Schools Project, Institute of Social and Economic Research, University of Alaska, Fairbanks, July 1983. The study shows that rural Alaska teachers perceived as most effective those instructional practices that research has linked to the teaching of Native American children, not those instructional practices discussed in the national literature on effective schooling.

The first set of findings, representing steps one and two, were first published in September 1981.[2] This was followed by the work of NWREL's Goal Based Education Program, which provided further review of related research and synthesis of the findings into a more thorough listing of recognized practices. Literature reviews already underway at NWREL for nearly two years were expanded and intensified in an effort to identify research based effective schooling practices.

The material described in these initial steps was used by the Research and Development Program for Indian Education as a foundation from which specific Native American schooling practices would emerge. The next step (4.0) involved the translation of the effective schooling practices into interrogative statements. This was done for two reasons. First, if practitioners were to validate the relevance of the practice, a simple question concerning the importance of the practice would have been "loaded" as socially desireable--respondents may have felt compelled to agree that the practices were important regardless of consequence. Second, if one of the products of the effort was a practitioner guide, then it was felt that the suggested schooling techniques should be described at an applied level.

---

[2] A Report: The Governor's Task Force on Effective Schooling. Juneau, Alaska.

TABLE 1

1.0
Set Hypothesis:
Isolate Instructional Variables

2.0
Review Research Literature:
Synthesize Findings For Each Variable

3.0
Identify Effective Schooling Practices
Summarize Conclusions from Research

4.0
Translate Practices into Hypothetical Questions:
Ask How These Practices are Applied

5.0
Collect Practitioner Recommendations:
Identify the Ways in Which These Pactices are Used

6.0
Synthesize Practitioner Recommendations:
Develop a Set of Alternative Methods for Applying Each Practice

7.0
Conduct Review of Practitioner Recommendations:
Determine if the Researchers and Practitioners Agree

8.0
Refine Practitioner Recommendations:
Clarify on the Basis of Review

9.0
Develop Training Materials:
Design Strategies for Teaching the Alternatie Methods to Practitioners

10.0
Assess Application and Effects of Training:
Determine Extent to Which Practices Were Used and Benefits Derived

Since the effective schooling research has implications for a variety of education personnel, the Research and Development Program for Indian Education divided the practices into three groups, based upon the three areas cited as the major areas requiring attention in Native American education--teaching, curriculum adaptation and administration.[3]

Step 5.0 entailed the practitioner review of the effective schooling portions to determine their applicability to Native American populations. This step entailed the careful selection of participants to review the material. First, a set of selection criteria was developed from the literature on successful Indian education practices[4] and findings from the depiction study of regional needs and resources[5]. Participants were identified through a nominating process whereby members of the Program's Policy Board, Officers of the Montana Indian Education Association, Officers of the Oregon Indian Education Association, educational staff of United Indians of All Tribes Foundation and the Idaho Intertribal Policy Board were asked to review characteristics of successful attitudes and practices established in the research literature and to balance these with other criteria they deem important in nominating participants.

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[3] Nelson, Steven R., A Study of Culturally Appropriate Instructional Resources in Native American Education: A Depiction of the Regional Needs and Resources in the Pacific Northwest, Portland, Oregon: Northwest Regional Educational Laboratory, October 1982.

[4] Cotton, Kathleen and Savard, William, Native American Education: Topic Summary Report, Portland, Oregon: Northwest Regional Educational Laboratory, 1981.

[5] Nelson, Op. cit.

Nominations were then reviewed and a final selection of participants were made by program staff based upon the following criteria: (1) multiple nominations of an individual, (2) experience in the regular school program (not special or supplementary programs), (3) balance of Indian and non-Indian participants, and (4) regional representation. The nominees were then contacted to secure their involvement in the effort. Representatives from these three groups met in Portland to draft a set of effective schooling practices in Indian education, based upon the list initially developed at NWREL. The results from these three panel meetings were then drafted into prototype monographs in step six.

Step seven entailed the technical review of the draft monographs by both researchers and practitioners to determine the adequacy of the material.

Step eight involved the ~~final~~ refinement of the draft documents based upon the comments and suggestions of the review panel. The documents will serve as free-standing practitioner guides to the implementation of effective schooling practices in Native American communities.

Steps four through eight essentially represent one method for the preliminary validation of research-based practices--query practitioners who have been successful in their fields as to the applicability of the practices. But such a method does not provide a thoroughly sound basis for validation, even though the review of the findings by professionals helps contribute to the credibility of the results. Therefore, to thoroughly test the soundness of the research, steps nine and ten were implemented. These steps entail the empirical testing of the specific practices in actual school settings. Step nine involves the design of training materials and procedures for implementation of the effective practices.

In October 1983, requests for pilot site applications were distributed to the 105 elementary school districts in Oregon, Washington, Idaho and Montana which enroll a significant number of Indian students. Twenty applications were received by early November. The brief application forms included information about (1) the school's size, (2) Indian enrollment, (3) the school's general plans for improvement, (4) instructional, administrative and curriculum needs, and (5) district authorization to participate.

On November 7, the applications were reviewed and independently rated by the program staff. Ratings involved consideration of the recency of the principalship, proportion of Indian student enrollment, if the school was in a reservation community, the relationship of the school goals to effective schooling principles, and the probability of short-term impact on these goals.

Based upon the pooled ratings, pilot sites were selected from the applications:

Fort Hall Elementary School
Blackfoot School District
Fort Hall Idaho
(Shoshone-Bannock)

Heart Butte School
Heart Butte, Montana
(Blackfeet)

Lame Deer School
Lame Deer, Montana
(Northern Cheyenne)

The principals were invited to a one day meeting at NWREL on December 5, 1983. They were provided an overview of the effective schooling effort, the general plan for the year, procedures for selection of a leadership team and copies of the draft monograph.

On December 12-16, a five day inservice was provided in Portland for the principals and their respective four-member leadership teams. The workshop addressed the rationale behind the project, expectations for each pilot site, evaluation procedures and the services to be provided by NWREL. A major portion of the inservice was devoted to an examination of the key sections of the Effective Schooling in Indian Education monographs and the development of school improvement plans for each site. The plans focused upon improvements in three areas for each site--student achievement, attitude and behavior.

Local school improvement efforts were to be initiated at each site beginning in January 1984 and continuing through May 1985. The school improvement efforts included use of the draft versions (December 1983) of the Effective Practices in Indian Education manual. The manual was given to each teacher in the schools, as well as the building principals. The school staff had these manuals for fifteen months. They were expected to read and use the manuals as an aid to improve the quality of schooling for Indian students.

Training and technical assistance were also provided on-site by NWREL staff members. An average of seven days over the 18 month period was spent on-site by NWREL's Teacher Orientation Specialists, conducting inservices, classroom observations and individualized assistance.

Local improvement efforts entailed those activities of the school staff in general and the leadership team in particular. Generally, the activities involved staff and/or team meetings to discuss school needs and plan strategies for addressing these needs, with the help of NWREL staff. Recommendations concerning these school improvement strategies are contained in the Formative Evaluation Report (May 1985).

B. Overview of the Evaluation

The 18-month evaluation focused upon a three-tiered set of expectations. The first level was that of student outcomes--the ultimate, long-term goal of the effort. The second level was that of school climate as an intermediate goal of the project. The third level focused directly on the use of the effective schooling practices themselves.

The three-tiered approach was used to track the effects of the field test from implementation through staff changes to student outcomes. It was recognized that substantial, long-term interventions are needed to effect changes in student's knowledge, attitude and behavior. Therefore, intermediate measures were used to assess changes in school staff.

Table 2 provides an overview of the evaluation procedures and timeline.

In the next section the findings for each of the five variables are reported in response to the evaluation questions of the field test:

1. Did changes in staff use of effective schooling practices result from improvement effort?
2. Did changes in school climate result from the improvement effort?
3. Did changes in student attitude toward school result from the improvement effort?
4. Did changes in student attendance result from the improvement effort?
5. Did changes in student achievement result from the improvement effort?

Table 2
Effective Indian Education Practices Field Test
Evaluation Overview
1983-85

Level	Focus	Purpose	Procedure	Timeline
I. Student Outcomes	Student academic achievement	Detect gain/loss in student learning	Standardized achievement test composite summary for all students, by grade level	May 1983 or October 1984 April/May 1984 (April/May 1985)
	Student attendance rate	Detect gain/loss in student attendance	Monthly attendance reports (ADA/ADM)	January - June 1983 September 1983-June 1984 September 1984-June 1985
	Student attitude toward school	Detect gain/loss in student attitudes	Primary (K-3) & Intermediate (4-8) School Sentiment Index completed by students	January 1984 May 1984 (May 1985)
II. School Interactions	School Climate	Identify changes in school environment	School climate survey completed by school staff	January 1984 May 1984 (May 1985)
III. Effective Schooling Practices	Use of Practices	Detect changes in use of effective practices	Administration, curriculum and teaching practices survey completed by school staff	December 1983 May 1984 (May 1985)

II. Field Test Results

A. Did Changes in Staff Use of Effective Practices Result from the Improvement Efforts?

Three measures were used to assess the reported use of the effective schooling practices. Each building administrator completed a survey of effective administrative practices in Indian education (see Appendix A) in January 1984, June 1984 and June 1985. Each leadership team completed a survey of Effective Culturally Appropriate Curriculum Practices (see Appendix B) and all certified staff completed a survey of Effective Teaching Practices in Indian Education (see Appendix C) in January 1984, June 1984 and June 1985. These surveys asked individuals to rate the relative frequency with which various effective practices were used in the school. It was expected that the use of these practices would increase over the 18 month period.

The survey of effective administrative practices covered thirteen areas of school management. Table 3 and Figure 1 provide a summary of the average ratings for these schools over the three measurement intervals. Several findings are apparent from the results. First, slight gains were observed in the reported use of effective practices in nine of the thirteen areas. However, none of these gains were statistically significant*. The slight decline in three other areas were not statistically significant either. The second finding was the apparent decline in reported use of the

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* Friedman Rank-Sum of ordered alternatives.

TABLE 3

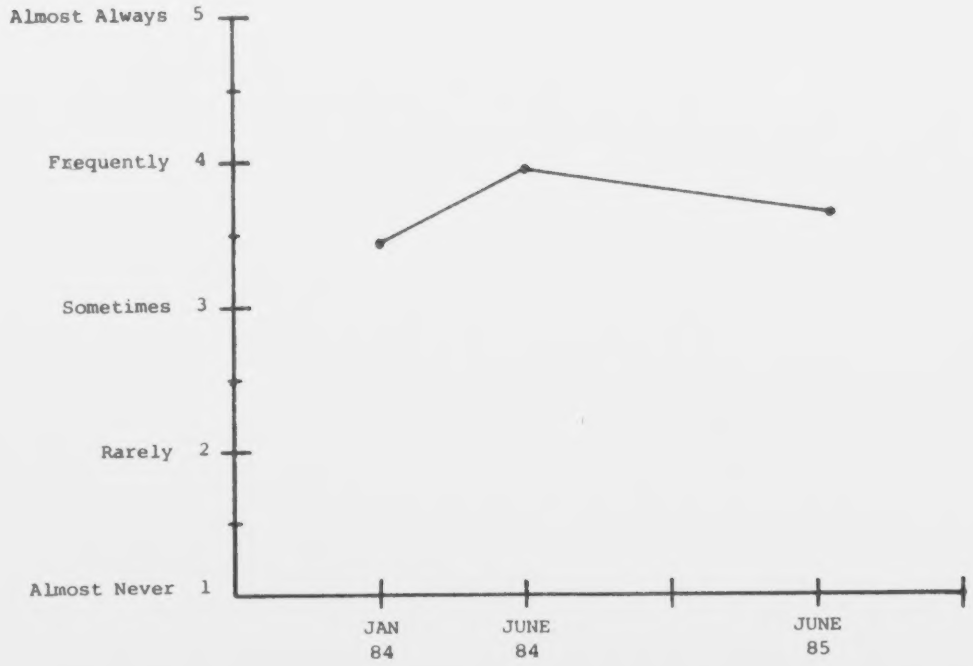
Mean Ratings of Pilot School Principals'
Reported Use of Effective Administrative Practices

(n = 3 scale range = 1 to 5)

Administrative Area	January 1984	June 1984	June 1985	Net Gain
School Goals, Policies and Procedures	3.52	3.98	3.70	+0.18
Using Community Input	3.33	3.75	3.17	-0.16
Informing the Public	3.42	4.31	4.08	+0.66
Involving School Staff in Goal Setting	3.78	4.33	3.78	-0-
Expectations for Student Achievement	3.60	3.75	3.67	+0.07
Standards for Behavior	3.72	4.03	3.89	+0.17
Absenteeism and Tardiness	3.83	4.25	4.17	+0.34
Expectations for Staff	3.43	4.10	3.80	+0.37
Classroom Disruption	3.47	3.70	3.53	+0.06
Student Incentives and Rewards	3.58	4.17	4.00	+0.42
Staff Excellence	3.52	3.94	3.22	-0.30
Parent Involvement	3.17	3.67	2.83	-0.34
Curriculum Meets Student Needs	3.00	3.69	3.62	+0.62
Total Average	3.49	3.97	3.65	+0.16

Figure 1

Trends in Reported Use of Effective Administrative Practices
by Pilot School Principals



practices from June 1984 to June 1985. This could reflect the novelty of the effort or, most likely, the turnover in principals at two of the three sites. Overall, a slight increase in the use of the practices was reported over the 18 month period.

The greatest gain was made in informing the public on the school planning process, as well as organizing curriculum to meet student needs. The practices reported as being used most frequently dealt with informing the public, absenteeism and tardiness and student incentives and rewards. Parent involvement efforts had the lowest frequency rating.

Thus, for the building administrator's reported use of the effective administrative practices in Indian education, slight improvements were documented. However, these improvements were not of sufficient magnitude to be statistically significant.

Since in the small school setting curriculum responsibilities tend to be shared among staff, the survey of Effective Culturally Appropriate Curriculum Practices was completed by the leadership teams. The results of their ratings, pooled across schools, are summarized in Table 4 and Figure 2.

Again, the direction of change is positive in each of the four areas of effective curriculum practice. However, these changes were not sufficient to be statistically significant*. Furthermore, it is interesting to note a trend parallel to that of the administrators. The reported use of effective practices initially increases and then declines slightly. This would seem to be an indicator of a "novelty effect" which initially results in increased usage, but then stabalizes. The greatest gains were made in the other curriculum considerations area, which deals with maintaining quality curriculum for Indian students. The least impact was observed in relating curriculum to student learning objectives.

Thus, positive changes were reported and were sustained at a level above the initial measure, but not of a sufficient magnitude to be statistically significant.

The third measure of the implementation of effective practices was completed by certified staff in January 1984, June 1984 and June 1985. The survey of Effective Teaching Practices in Indian Education consists of nineteen subscales relating to various instructional

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* Friedman rank-sum test of ordered alternatives and sign test.

TABLE 4

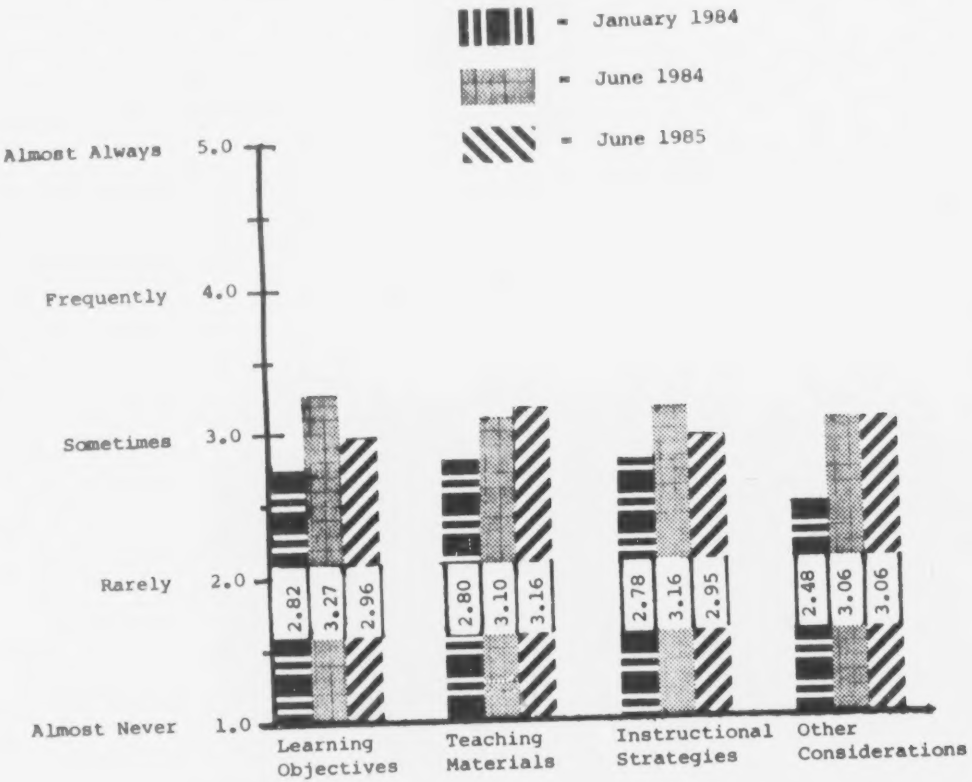
Mean Ratings of the Reported Use of Effective Culturally Appropriate Curriculum Practices
By Pilot School Leadership Teams

(Scale Range: 1 to 5)

Curriculum Area	January 1984	June 1984	June 1985	Net Gain
Learning Objectives	2.82	3.27	2.96	+0.14
Teaching Materials and Resources	2.80	3.10	3.16	+0.36
Instructional Strategies and Techniques	2.78	3.16	2.95	+0.17
Other Curriculum Considerations	2.48	3.06	3.06	+0.58
Total Average	2.72	3.15	3.03	+0.31

Figure 2

Frequency of Reported Use of Effective Curriculum Practices in Field Test Schools



practices. Table 5 and Figure 3 provide an overview of the results of the teacher survey. The results are expressed as the reported frequency in the use of the practices, rated on a five point scale, with 1=almost never and 5=almost always.

Both Table 5 and Figure 3 reveal essentially no change between the three ratings. Slight gains were observed over the 18 month period in twelve of the 19 areas. None were significant. Slight losses were observed in six of the areas, one sufficiently large to be both educationally and statistically significant. This was the area of practice focusing on classroom curriculum which is culturally appropriate, addresses essential student learning objectives and is matched to student needs. The greatest gain was in the reported use of direct instruction practices.

Figure 3 reveals the relative stability in the reported use of the practices over time, and the disparity in the reported use of the various practices. For example, parent involvement techniques are used only "sometimes", while expectations for student behavior are used very frequently.

To summarize, very little change in the use of effective schooling practices were reported by principals, leadership teams and teachers. Slight, positive increases were noted, but these were not sufficient to be educationally or statistically significant. This suggests that a more substantial, intensive school improvement effort may be necessary to effect measureable change in instructional practices.

Table 5

Average Ratings of Field Site Instructional Staff's
Reported Use of Effective Teaching Practices

(Scale Range = 1 to 5)

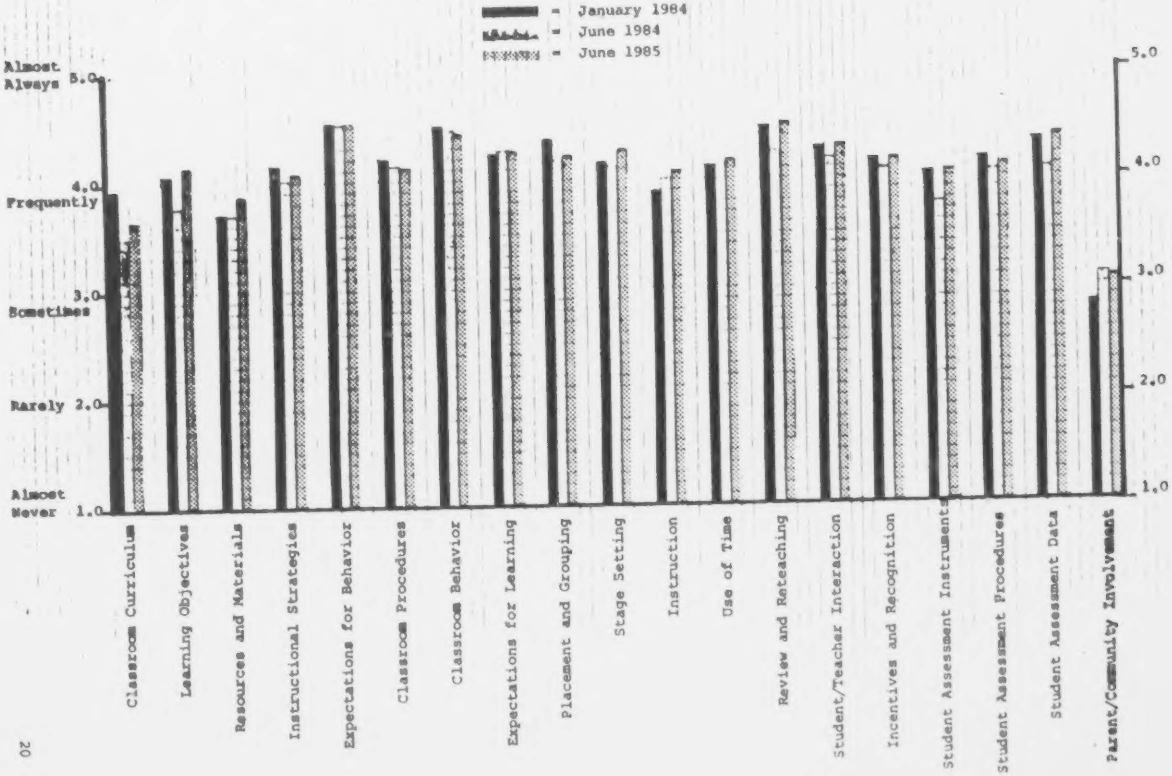
	January 1984 (n=48)		June 1984 (n=32)		June 1985 (n=37)			Significance	
	Average	s.d.	Average	s.d.	Average	s.d.	Net Gain	Statistical*	Educational**
Classroom curriculum	3.94	.66	3.50	.71	3.65	.62	-.29	Yes, .05	yes
Learning objectives	4.06	.65	3.78	.77	4.15	.57	+.10	no	no
Resources and materials	3.70	.71	3.70	.59	3.87	.58	+.17	no	no
Instructional strategies	4.15	.52	4.01	.59	4.09	.57	-.05	no	no
Expectations for behavior	4.53	.57	4.52	.63	4.53	.51	-0-	no	no
Classroom procedures	4.20	.56	4.14	.58	4.12	.51	-.08	no	no
Classroom behavior	4.51	.43	4.46	.56	4.44	.50	-.08	no	no
Expectations for learning	4.24	.67	4.27	.60	4.28	.62	+.04	no	no
Placement and grouping	4.38	.70	4.19	.87	4.21	.91	-.17	no	no
Stage setting	4.16	.63	4.11	.68	4.29	.59	+.14	no	no
Instruction	3.89	.66	4.00	.64	4.07	.50	+.18	no	no
Use of Time	4.11	.55	4.12	.55	4.17	.51	+.06	no	no
Review and reteaching	4.47	.75	4.24	.77	4.55	.55	+.08	no	no
Student/teacher interaction	4.28	.54	4.19	.65	4.30	.46	+.02	no	no
Incentives and recognition	4.16	.58	4.09	.58	4.18	.57	+.01	no	no
Student assessment instruments	4.04	.78	3.77	.89	4.05	.79	+.01	no	no
Student assessment procedures	4.17	.75	4.05	.76	4.12	.69	-.05	no	no
Student assessment data	4.31	.77	4.07	.73	4.38	.75	+.07	no	no
Parent/community involvement	2.84	.71	3.10	.76	2.97	.77	+.13	no	no
Total	4.05	.42	3.99	.49	4.08	.39	+.03	no	no

*t-test between January 1984 and June 1985 means.

**Talmadge, Horst and Wood indicate that "as a rule of thumb...if the observed posttest scores exceed the no-treatment expectation by one third, the treatment effect can be considered educationally significant." A Practical Guide to Measuring Project Impact on Student Achievement (HEW), 1975.

Figure 3

Average Ratings of Field Staff's
Reported Use of Effective Teaching Practices



B. Did Changes in School Climate Result from the Improvement Effort?

An intermediate indication of school-wide change was felt to include the general affective atmosphere of the school's social milieu. This spirit or attitude of productivity and satisfaction is generally described as school climate. If the principles of effective instruction, curriculum and administration were adopted, then positive changes in the social climate would occur.

A 30-item School Climate Profile (see Appendix D) was completed by school staff in January 1984, May 1984 and May 1985. Each of the thirty items in the profile depicted a positive example of school climate. Individuals were to rate the frequency with which these examples occurred in their school on a 0-to-3 scale. Scores were then averaged to reflect a point on the scale.

Table 6 and Figure 4 provide a summary of the results for the field sites.

The results reveal a positive increase in school climate which is both educationally and statistically significant. Furthermore, a consistent trend in improved school climate is apparent, increasing from January to June to the next June. Impact in this area is consistent with the effective schooling process. For example, the formative evaluation report notes:

> The most commonly mentioned effect was the unification of staff as a problem solving team. "It helped me confront problems and situations that I didn't even know existed. I think the Lab had a very important role in helping us make school important for kids. It made me feel courageous. It was the support I really needed. Two years ago this school was chaos and teachers were at each other throats. The Lab turned it around. It feels so much better now." "It gave the staff a focal point; something we can all work on. It pulled the staff together. Interaction is healthier and open--we deal with our problems (now)."

Through the work of the NWREL staff and the school leadership teams, the social climate of the school was affected. The team, the monographs and the NWREL staff gave the school staff a common focus for cooperation. Thus, it is hoped that the positive impact observed in school climate at the three sites is a precursor for improved instruction and student performance.

Table 6

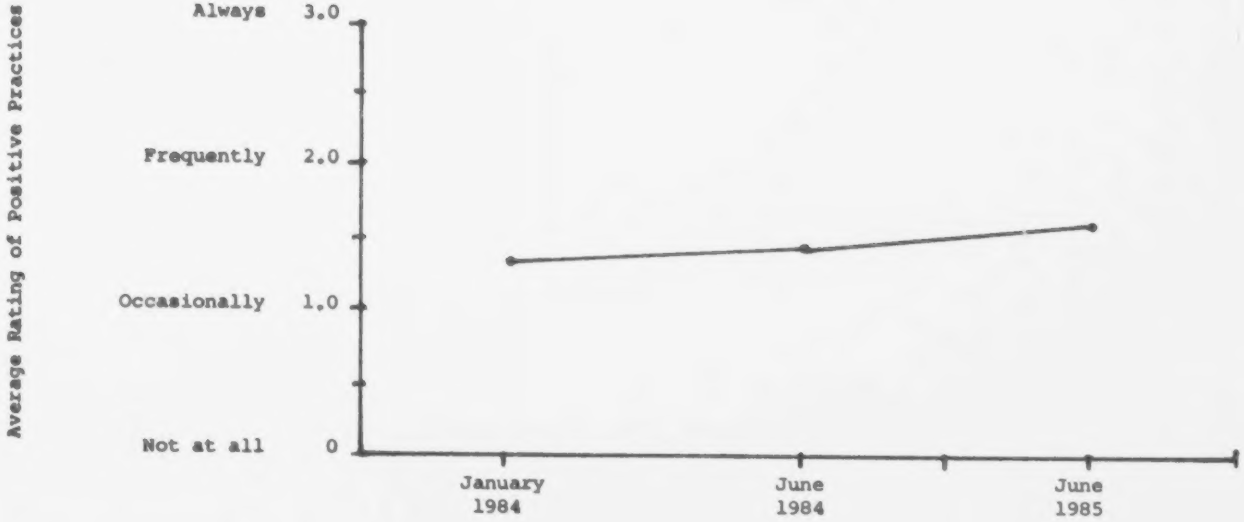
Ratings of School Climate By Field Site Staff

(Scale Range = 3 to 0)

	January 1984	June 1984	June 1985	Net Gain	Significance	
					Statistical	Educational
n	58	33	57			
Average Rating	1.31	1.38	1.56	+.25	Yes, .01	Yes
s.d.	.41	.09	.54			

Figure 4

Trends in School Climate
in Field Test Sites



C. Did Changes in Student's Attitude Toward School Result from the Improvement Efforts?

One outgrowth of an effective school should be a positive learning environment for students. The primary (K-3) and intermediate (4-6) versions of the School Sentiment Index developed by the Instructional Objectives Exchange were used to assess students' attitude toward school in January 1984, May 1984 and May 1985. Each inventory consists of five subscales, which reflect general dimensions of the school environment--teacher, learning/school subjects, social structure and climate, peer and general. Since the item structure and scoring procedures are different for the two inventories, the results are presented separately in Table 7 for the primary level and Table 8 for the intermediate level, as well as figures 5 and 6 respectively.

Table 7

Mean Ratings (Percent Positive) of Students from the Pilot Sites
of Their Attitude Toward School (School Sentiment Index)
Primary Level (Grades K-3)

Subscale	January 1984 (n=283)		May 1984 (n=223)		May 1985 (n=297)		Net Gain	Significance	
	x	s.d.	x	s.d.	x	s.d.		Statistical	Educational
Teacher	.783	.203	.746	.216	.761	.200	-.02	no	no
Learning	.789	.205	.739	.258	.689	.259	-.10	yes, .01	yes
Climate	.656	.211	.594	.237	.604	.228	-.05	yes, .01	no
Peers	.724	.274	.688	.278	.649	.260	-.08	yes, .01	no
General	.819	.278	.812	.298	.735	.311	-.08	yes, .01	no
Total	.798	.166	.756	.194	.728	.189	-.07	yes, .01	yes

Figure 5

Summary of Students' Attitude Toward School

Primary Level

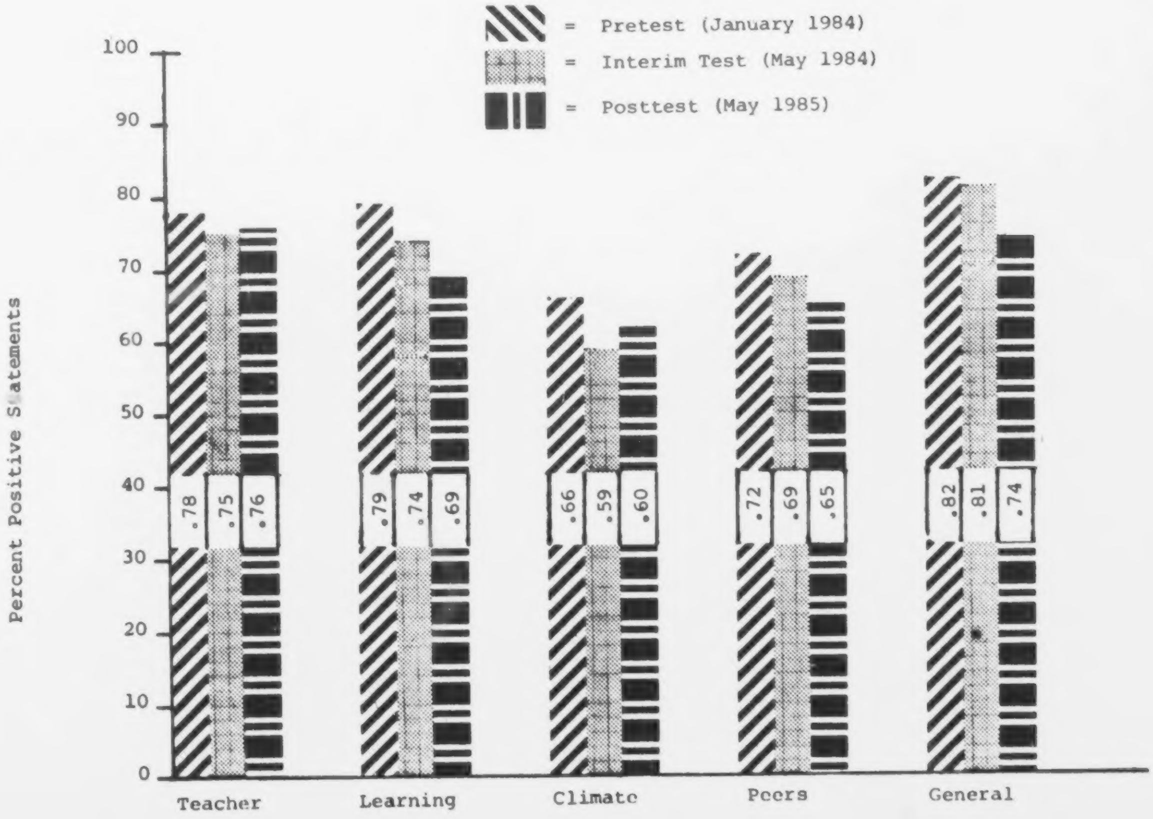


Table 8

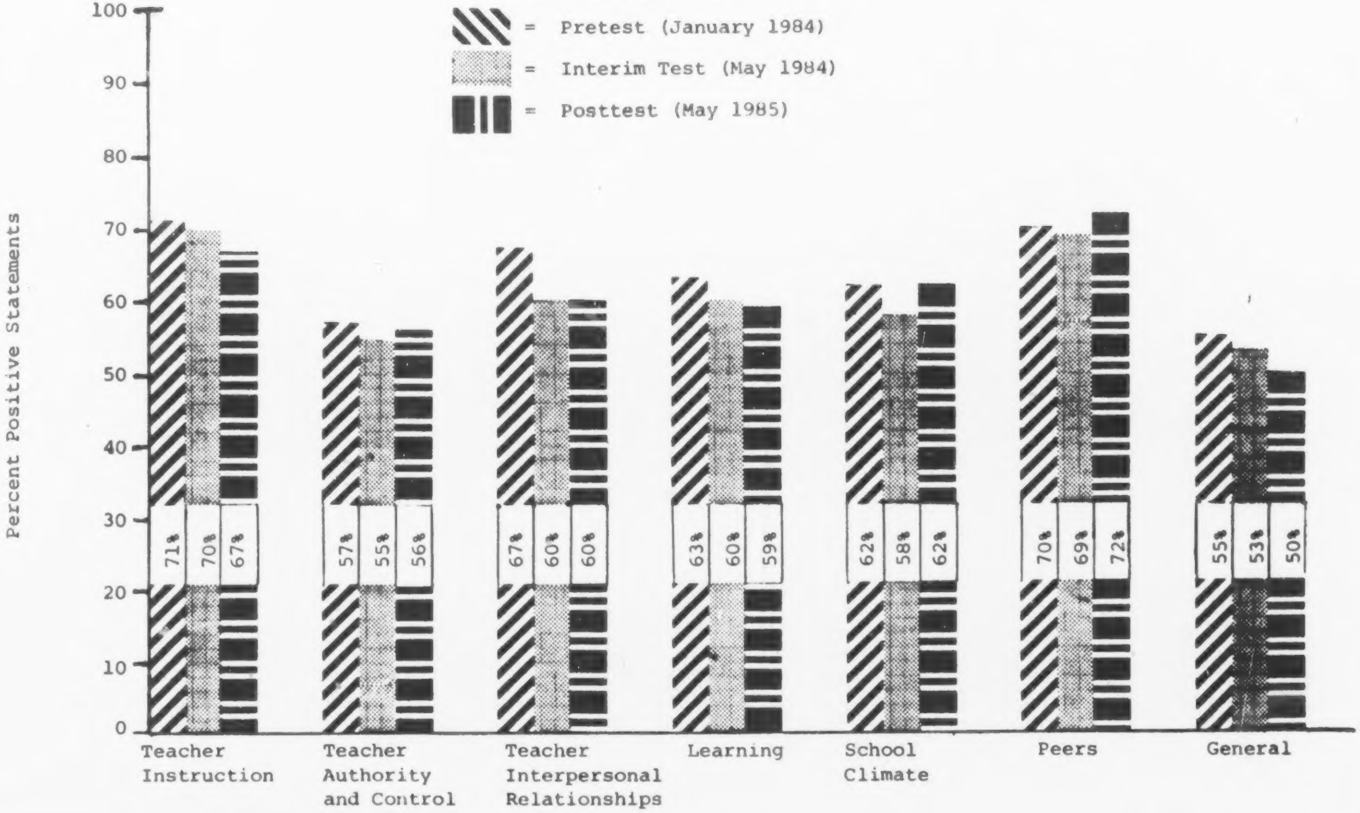
Mean Ratings (Percent Positive) of Students from the Pilot Sites
of Their Attitude Toward School (School Sentiment Index)

Intermediate Level (Grades 4-8)

Subscale	January 1984 (n=315)		May 1984 (n=272)		May 1985 (n=278)		Net Gain	Significance	
	x	s.d.	x	s.d.	x	s.d.		Statistical	Educational
Teacher Mode of Instruction	.714	.167	.695	.191	.674	.196	-.04	yes, .01	no
Teacher Authority and Control	.570	.224	.545	.247	.562	.232	-.01	no	no
Teacher Interpersonal Relationship with Pupils	.673	.236	.604	.274	.604	.270	-.07	yes, .01	no
Learning	.626	.204	.600	.210	.591	.219	-.04	yes, .05	no
Social Structure/ Climate	.615	.224	.579	.235	.616	.232	-0-	no	no
Peer	.697	.181	.688	.197	.719	.178	+.02	no	no
General	.548	.314	.526	.331	.502	.328	-.05	no	no
Total Scale	.635	.162	.606	.182	.610	.181	-.03	no	no

Figure 6

Summary of Students' Attitude Toward School
Intermediate Level



Both Table 7 and 8 reveal declines in students' attitude toward school. At the primary level, this reduction in positive attitudes was sufficient to be statistically significant in four of the five subscales. A review of Figure 5 provides a more graphic impression of changes in student attitude. Students' attitudes were quite positive in January 1984, but have generally continued to decline over the next two test intervals. It was thought that the time of testing might account for this change, but a comparison between June 1984 and June 1985 reveals similar declines in some cases or no change at all.

At the intermediate grade levels parallel findings were noted, with significant declines in three of the seven subscales. Again, time of testing does not seem to account for this decline in positive attitudes toward school.

Thus, the school improvement effort did not measureably increase students' attitudes toward school and may possibly have had the opposite effect. It is unclear at this point if students' attitude changes are related to school factors other than the field test. On a more positive note, students do have a positive attitude toward school at both the primary and intermediate grade levels. Between two-thirds and three-fourths of their remarks about school are positive.

D. Did Changes in Student Attendance Result from the Improvement Effort?

One global measure of long-term impact is the pattern of student attendance. Data were collected three times over the period of field testing. An initial baseline was established prior to the initiation of the program at each site and was then compared to the rate encountered during the first and second years of the program. The results are summarized below in Table 9.

Table 9

Attendance Rates of Students Enrolled in Pilot Schools Prior to and After Implementation of the program

Site	Measure	Base Rate	1st Yr. Rate	Second Yr. Rate	Net Gain
Lame Deer	annual	92.9%	95.3%	89.1%	-3.80
Heart Butte	annual	93.3	92.4	90.2	-3.10
Fort Hall	2nd Semester	94.6	93.6	94.7	+0.10
Total Average		93.6	93.8	91.3	-2..30

The initial rate of attendance remained quite stable, increasing by only two tenths of a percent the first year. This rate, however, dropped during the second year more than two percent below the base rate. Therefore, the data does not provide evidence of positive program effects upon student attendance. The data does show a fairly consistent rate of absenteeism from year to year and school to school.

E. Did Changes in Student Achievement Result from the Improvement Effort?

Another measure of long-term impact was student basic skills achievement on standardized tests. The sites had fall-to-spring or spring-to-spring testing cycles which enable achievement trends to be tracked over the year. Tables 10-13 provide summaries for the composite, reading, mathematics and language arts results, respectively.

Table 10 shows gains for two of the three schools on the composite achievement scores. The combined results for the three sites was 1.8 nces, which is positive, but not educationally significant.

Table 11 reveals similar results for reading. An overall gain of 2.4 nce points was positive, but actually gains were achieved in only one of the three schools.

Table 12 has parallel results for mathematics. One site made gains, two a loss. The combined gain of 0.6 points is not significant.

Table 13 provides the language arts achievement findings. Two sites had a loss and one site a gain. The net effect was a slight gain of 0.7 nces.

While the net effect of the achievement scores in all four areas is positive, the change was not sufficiently great nor consistent across sites to be considered educationally significant.

Table 10

Mean NCE Achievement Test Results for Each Site
Composite

Site	Test	Cycle	Grades	n	Baseline	Spring 1984	Spring 1985	Net Gain
Fort Hall	ITBS	Spring to Spring	3-6	83	38.9	31.3	35.7	-3.2
Heart Butte	ITBS	Spring to Spring	K-8	138	35.1	36.5	36.3	+1.2
Lame Deer	SRA	Fall to Spring	1-8	402	40.8	44.6	43.7	+2.9
			Total	623	39.2	40.3	41.0	+1.8

Table 11

Mean NCE Achievement Test Results for Each Site
Reading

Site	Test	Cycle	Grades	n	Baseline	Spring 1984	Spring 1985	Net Gain
Fort Hall	ITBS	Spring to Spring	3-6	83	39.0	30.6	35.9	-3.1
Heart Butte	ITBS	Spring to Spring	K-8	116	36.0	38.4	34.9	-1.1
Lame Deer	SRA	Fall to Spring	1-8	409	40.4	42.7	44.6	+4.2
			Total	608	39.2	39.5	41.6	+2.4

Table 12

Mean NCE Achievement Test Results for Each Site
Mathematics

Site	Test	Cycle	Grades	n	Baseline	Spring 1984	Spring 1985	Net Gain
Fort Hall	ITBS	Spring to Spring	3-6	83	39.2	25.2	36.8	-2.4
Heart Butte	ITBS	Spring to Spring	K-8	140	34.3	37.7	37.9	+3.6
Lame Deer	SRA	Fall to Spring	1-8	405	42.3	44.6	42.2	-0.1
			Total	628	39.9	39.4	40.5	+0.6

Table 13

Mean NCE Achievement Test Results for Each Site
Language Arts

Site	Test	Cycle	Grades	n	Baseline	Spring 1984	Spring 1985	Net Gain
Fort Hall	ITBS	Spring to Spring	3-6	83	30.1	33.9	39.0	+8.9
Heart Butte	ITBS	Spring to Spring	K-8	110	36.0	35.0	35.6	-0.4
Lame Deer	SRA	Fall to Spring	1-8	249	41.3	44.6	40.2	-1.1
			Total	442	38.1	40.6	38.8	+0.7

The four tables also reveal that, as a group, the students at the pilot sites score below the national average (50) in all basic skill areas. This provides further justification for the project as a whole--to provide effective schooling practices which better meet the needs of Indian students.

Results for the student achievement dimension are at least promising. The net effect on achievement is slightly positive.

III. Conclusions

Beginning in December 1983, three elementary schools in the region embarked upon a school improvement effort. Their school improvement plans represented a pilot test of the materials developed by the Laboratory's Research and Development Program for Indian Education. The materials included three monographs on effective administrative, curriculum and teaching practices for schools serving Indian children and their communities. The pilot test involved an eighteen month period. Improved attendance, attitude toward school and basic skill achievement was eventually expected by the conclusion of the second year, along with changes in school practices and school climate.

The results are indifferent. On the one hand, slight increases in the utilization of both administrative and curriculum practices were documented. On the other hand, little changes in the reported use of teaching practices was found. The promising finding was the significant improvement of school climate reported by the school staff over the 18 month period.

Essentially, no impact on student outcomes was found. Attitude toward school declined, attendance remained unchanged and achievement improved slightly.

The results of the field test suggest that the intensity and/or duration of the school improvement effort was not sufficient to bring about changes in student performance. More intensive training and involvement of school staff over a longer period of time is needed to make these positive, lasting effects.

The formative evaluation as well as the first year pilot test results suggest that the effective practices in Indian education do have merit. The challenge will now be to design a process which effectively puts these practices into place in schools and ultimately can result in measureable student performance.

Appendices

A. Survey of Effective Administrative Practices in Indian Education

B. Survey of Effective Culturally Appropriate Curriculum Practices

C. Survey of Effective Teaching Practices in Indian Education

D. School Climate Profile

E. School Sentiment Index (Primary and Intermediate Levels)

Appendix A

Survey of Administrative Practices

Instructions: This questionnaire is intended to determine the extent to which certain administrative practices are used within the school. For each item below, please circle the number of the description which most accurately describes the situation in your school.

Almost Never	Rarely	Sometimes	Frequently	Almost Always		
					I.	School Goals, Policies and Procedures
1	2	3	4	5	a)	School administration is guided by goals, policies and procedures.
1	2	3	4	5	b)	School goals, policies and procedures are clear and purposeful.
1	2	3	4	5	c)	The relation among goals, policies and procedures is consistent.
1	2	3	4	5	d)	A nondictatorial hiearchy is used to set policies and goals.
1	2	3	4	5	e)	Members of the community are involved in setting goals.
1	2	3	4	5	f)	Community input is sought through a variety of ways.
1	2	3	4	5	g)	Goals and policies are based upon data.
1	2	3	4	5	h)	State regulations are checked when setting goals and policies.
1	2	3	4	5	i)	Goals and policies are reviewed and updated periodically.
					II.	Use of Community Input
1	2	3	4	5	a)	Lines of communication between school and community are reciprocal and genuine.
1	2	3	4	5	b)	Positive and negative concerns are appropriately balanced.
1	2	3	4	5	c)	The respect of the community has been earned.
1	2	3	4	5	d)	School people are visible in the community.

Almost Never	Rarely	Sometimes	Frequently	Almost Always		
					III.	Informing the Public
1	2	3	4	5	a)	The Indian community is informed about the school and its programs.
1	2	3	4	5	b)	The Indian community media network is used by the school.
1	2	3	4	5	c)	The teacher-parent interaction is encouraged on a one-to-one basis.
1	2	3	4	5	d)	Information is provided in an interesting and positive manner.
					IV.	Involving School Staff in Goal Setting
1	2	3	4	5	a)	Staff are aware of school goals, policies and procedures.
1	2	3	4	5	b)	Staff participate in setting and refining goals.
1	2	3	4	5	c)	Policies are uniformly applied.
					V.	Student Expectations for Achievement
1	2	3	4	5	a)	Expectations for student achievement are high.
1	2	3	4	5	b)	Staff training is based upon goals for student learning.
1	2	3	4	5	c)	Student mastery information is collected.
1	2	3	4	5	d)	Expectations are clear and agreed upon by teachers, students and parents.
1	2	3	4	5	e)	Classroom grouping is arranged to enhance achievement.
					VI.	Standards for Behavior
1	2	3	4	5	a)	Clear guidelines exist for acceptable and unacceptable behavior and their consequences.
1	2	3	4	5	b)	Procedures exist for administering student discipline.
1	2	3	4	5	c)	The community is involved in establishing behavioral standards.
1	2	3	4	5	d)	Students, parents and teachers are informed of the standards.
1	2	3	4	5	e)	All staff fully understand the standards and procedures for disciplinary action.

Almost Never	Rarely	Sometimes	Frequently	Almost Always		
1	2	3	4	5	f)	Parents, peers and the tribe are involved in carrying out disciplinary action.
					III.	Absenteeism and Tardiness
1	2	3	4	5	a)	Attendance is rewarded.
1	2	3	4	5	b)	Parents are involved in dealing with absenteeism and behavior problems.
1	2	3	4	5	c)	Allowances are made for student absence due to cultural activities.
1	2	3	4	5	d)	Suspensions are used only as a last resort.
					VIII.	Staff Expectations
1	2	3	4	5	a)	High expectations are maintained for all staff.
1	2	3	4	5	b)	Staff is involved in setting performance standards.
1	2	3	4	5	c)	Standards are clear, measureable and related to student achievement.
1	2	3	4	5	d)	Staff inservice and professional growth are linked to performance standards.
1	2	3	4	5	e)	Staff evaluation procedures are documented.
					IX.	Classroom Disruptions
1	2	3	4	5	a)	Schedules are set and adhered to.
1	2	3	4	5	b)	Pullout activities are avoided.
1	2	3	4	5	c)	Schedules maximize learning time.
1	2	3	4	5	d)	Students and teachers are ready for instruction.
1	2	3	4	5	e)	Community cultural activities are reflected in the school calendar.
					X.	Student Incentives and Rewards
1	2	3	4	5	a)	Student excellence is promoted at the individual, classroom and school level.
1	2	3	4	5	b)	Teachers, parents and community are involved in recognition activities.

Almost Never	Rarely	Sometimes	Frequently	Almost Always		
1	2	3	4	5	c)	A combination of social and token rewards are used.
1	2	3	4	5	d)	Students are allowed to demonstrate their strengths.
					XI.	Staff Excellence
1	2	3	4	5	a)	Clear and complete position descriptions are written.
1	2	3	4	5	b)	Teacher recruitment is done from a wide range of sources with ample time for selection.
1	2	3	4	5	c)	Applicants are carefully screened.
1	2	3	4	5	d)	Salary and benefit packages are competitive.
1	2	3	4	5	e)	A positive school climate is maintained.
1	2	3	4	5	f)	Individual excellence is rewarded.
1	2	3	4	5	g)	Poor teaching is not tolerated.
1	2	3	4	5	h)	Staff are aware of students cultures.
1	2	3	4	5	i)	Community members are involved in cultural orientation of staff.
					XII.	Parent Involvement
1	2	3	4	5	a)	Parents are involved in school decision making, planning, classroom assistance and the education of their child.
1	2	3	4	5	b)	School people meet parents half way.
					XIII.	Curriculum Meets Student Needs
1	2	3	4	5	a)	Learning objectives, resources, activities and evaluation procedures are aligned.
1	2	3	4	5	b)	Teachers can clearly articulate their objectives for students.
1	2	3	4	5	c)	Students understand these learning objectives.
1	2	3	4	5	d)	Student learning progress is assessed periodically.
1	2	3	4	5	e)	Students and parents know the progress of the student.

Almost Never	Rarely	Sometimes	Frequently	Almost Always	
1	2	3	4	5	f) Instruction is modified to enhance learning.
1	2	3	4	5	g) Materials are culturally appropriate based upon community expectations.

School: ______________________

Appendix B

SURVEY OF EFFECTIVE CULTURALLY APPROPRIATE CURRICULUM PRACTICES

INSTRUCTIONS: Below is a list of curriculum practices. For each item below, please circle a number to indicate whether the practice is used: (1) Almost Never, (2) Rarely, (3) Sometimes, (4) Frequently and (5) Almost Always.

Almost Never	Rarely	Sometimes	Frequently	Almost Always	
					Culturally Appropriate learning objectives in our school:
1	2	3	4	5	o are specified by grade or other organizing entity
1	2	3	4	5	o have been reviewed for technical quality, specificity and clarity
1	2	3	4	5	o are valid for students for whom they are intended
1	2	3	4	5	o are teachable within a specified timeframe
1	2	3	4	5	o are sequenced in a manner which reflects the realities of the subject matter
					Culturally Appropriate teaching resources and materials in our school:
1	2	3	4	5	o are identified and/or catalogued in such a way that they can be related to specific objectives
1	2	3	4	5	o use alternative media for each objective where possible
1	2	3	4	5	o contain accurate information representative of the Indian communities presented
1	2	3	4	5	o match the developmental levels of students
					Culturally Appropriate instructiona[illegible]rategies and techniques in our school:
1	2	3	4	5	o are aligned with objectives
1	2	3	4	5	o match the developmental level of students
1	2	3	4	5	o require students to respond in ways that are identical to those required by test items
1	2	3	4	5	o make use of alternative approaches

Almost Never	Rarely	Sometimes	Frequently	Almost Always		Other Considerations for Culturally Appropriate Curriculum
1	2	3	4	5	o	The culturally appropriate curriculum has written student learning goals and objectives.
1	2	3	4	5	o	Culturally appropriate curriculum is matched to student learning styles, experiences and age levels.
1	2	3	4	5	o	Culturally appropriate curriculum includes priorities specified by district or building guidelines.
1	2	3	4	5	o	Culturally appropriate curriculum is sequenced to support continuity in learning.
1	2	3	4	5	o	Culturally appropriate curriculum is reviewed for content accuracy, technical quality, specificity and clarity.
1	2	3	4	5	o	Culturally appropriate curriculum contains clearly indentified lesson plans.
1	2	3	4	5	o	Culturally appropriate curriculum allows students to demonstrate responsibility and self-reliance.
1	2	3	4	5	o	Culturally appropriate curriculum resources are made available for teacher and student use.
1	2	3	4	5	o	Specified guidelines are followed when choosing the content of culturally appropriate curriculum.
1	2	3	4	5	o	Culturally appropriate curriculum is high in quality.
1	2	3	4	5	o	Culturally appropriate curriculum is integrated with the core curriculum of the district.
1	2	3	4	5	o	Culturally appropriate curriculum contains instructional techniques which work well with Indian students.
1	2	3	4	5	o	Community resources are utilized in culturally appropriate curriculum.
1	2	3	4	5	o	There is an ongoing teacher inservice program for culturally appropriate curriculum.
1	2	3	4	5	o	Teacher recommendations and feedback are collected and utilized regularly to help improve culturally appropriate curriculum.
1	2	3	4	5	o	Community recommendations and feedback are collected and utilized regularly to help improve culturally appropriate curriculum.
1	2	3	4	5	o	Core curricula materials do not demean Indian people.

School: ____________________

Appendix C

SURVEY OF EFFECTIVE PRACTICES IN INDIAN EDUCATION

INSTRUCTIONS

This questionnaire is intended to determine the extent to which certain educational practices are used at the classroom level. For each item below, please circle the number of the response which most accurately describes the situation in your classroom. All responses will be strictly confidential and used for statistical computations only.

I. CURRICULUM

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	The curriculum in my classroom:
1	2	3	4	5	a. Is based on culturally approriate materials.
1	2	3	4	5	b. Distinguishes between essential (priority) learning objectives which all students are expected to master and other desirable but non-essential objectives.
1	2	3	4	5	c. Is matched to my students' levels of prior learning as indicated by achievement data.
					Learning objectives in my classroom:
1	2	3	4	5	a. Include priorities specified by district or building guidelines.
1	2	3	4	5	b. Are sequenced to support continuity in learning.
1	2	3	4	5	c. Are reviewed and reordered for instruction based on student achievement data.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	
1	2	3	4	5	d. Are grouped into units and lessons.
1	2	3	4	5	e. Are scheduled on a calendar to guide instructional planning.
1	2	3	4	5	f. Are carefully matched to test items.
					Resources and materials in my classroom:
1	2	3	4	5	a. Match the objectives being taught.
1	2	3	4	5	b. Are selected according to district or building guidelines.
1	2	3	4	5	c. Are appropriate for the age and experience levels of students I teach.
1	2	3	4	5	d. Are available in adequate supply for student use.
1	2	3	4	5	e. Are available in alternative forms.
1	2	3	4	5	f. Are reviewed for culturally revelant content.
1	2	3	4	5	g. Are clearly identified in my lesson plans.
					Instructional strategies in my classroom:
1	2	3	4	5	a. Match the objectives being taught.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS		
1	2	3	4	5	b.	Reflect district or building guidelines.
1	2	3	4	5	c.	Are described in my unit or lesson plans.
1	2	3	4	5	d.	Give students practice problems very similar in form to problems to be presented on tests.
1	2	3	4	5	e.	Allow students to demonstrate responsibility and self-reliance.
1	2	3	4	5	f.	Are available in alternative forms.
1	2	3	4	5	g.	Are appropriate for the age and experience levels of the students I teach.

II. INSTRUCTION AND MANAGEMENT

Expectations for behavior in my classroom:

1	2	3	4	5	a.	Are provided in a written set of classroom rules.
1	2	3	4	5	b.	Are clearly communicated (discussed) from the beginning of the year.
1	2	3	4	5	c.	Are understood by all students, as indicated by a belief that they can meet the standards.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	
					Classroom routines and procedures have been established in my classroom so that:
1	2	3	4	5	a. Class starts quickly and purposefully.
1	2	3	4	5	b. Materials and activities are ready when students arrive.
1	2	3	4	5	c. Seating is arranged to facilitate instruction.
1	2	3	4	5	d. Students bring needed materials to class each day.
1	2	3	4	5	e. Students have and use assigned storage space.
1	2	3	4	5	f. Administrative matters are handled routinely and efficiently.
1	2	3	4	5	g. Interruptions are kept to a minimum.
					Classroom behavior in my classroom is managed so that:
1	2	3	4	5	a. Classroom rules are consistent with the building conduct code.
1	2	3	4	5	b. Rules and procedures are applied consistently.
1	2	3	4	5	c. Disruptive and inappropriate behavior is stopped as quickly as possible without disrupting the rest of class.
1	2	3	4	5	d. When punishment is given, it is linked (verbally) to inappropriate or disruptive behavior.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	
1	2	3	4	5	e. Reprimanding focuses on student behavior and not personality.
1	2	3	4	5	f. Disruptive students are warned only once about discipline; consequences are delivered at the next occurrence.
1	2	3	4	5	g. Rules are appropriate to the age and experience levels of my students.
					Expectations for learning are communicated in my classroom so that:
1	2	3	4	5	a. Students know the expectations for quantity and quality of work.
1	2	3	4	5	b. Students believe they can meet the standards and master all basic objectives.
					Placement and grouping for instruction in my classroom:
1	2	3	4	5	a. Are based on student achievement levels.
1	2	3	4	5	b. Are reviewed and adjusted frequently.
					In stage setting in my classroom:
1	2	3	4	5	a. I communicate the objectives of a lesson to students in everyday language.
1	2	3	4	5	b. I use advance organizers and other alerting devices.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	
1	2	3	4	5	c. I challenge students to do well, especially at the start of a hard lesson.
					Instruction in my classroom:
1	2	3	4	5	a. Includes clear written and verbal directions.
1	2	3	4	5	b. Provides opportunities for both guided and independent practice.
1	2	3	4	5	c. Structures academic tasks to insure a high rate of success.
1	2	3	4	5	d. Includes using clear, concrete questions as a general technique.
1	2	3	4	5	e. Allows all students to have the opportunity to respond to my questions.
1	2	3	4	5	f. Includes homework assigned in reasonable amounts with clear instructions.
1	2	3	4	5	g. Provides for quick feedback to students on homework.
1	2	3	4	5	h. Includes tips to parents for helping students follow through with homework.
					In controlling use of time in my classroom, I:
1	2	3	4	5	a. Allocate time for each subject to be taught.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS		
1	2	3	4	5	b.	Keep students engaged in learning tasks for most (80%) of the available classroom time each day.
1	2	3	4	5	c.	Minimize use of time for non-learning activities.
1	2	3	4	5	d.	Use clear start and stop cues to direct student activity.
1	2	3	4	5	e.	Encourage students to use the clock for self-pacing.
1	2	3	4	5	f.	Introduce new objectives as quickly as possible.
1	2	3	4	5	g.	Maintain a brisk instructional pace.
1	2	3	4	5	h.	Require students to complete unfinished classwork after school, during lunch, or in other available time.
						Review and reteaching in my classroom:
1	2	3	4	5	a.	Includes review of key concepts and skills throughout the year.
1	2	3	4	5	b.	Includes reteaching based on student errors or needs.
						In student/teacher interactions in my classroom, I:
1	2	3	4	5	a.	Display personal warmth and caring.
1	2	3	4	5	b.	Show personal concern while maintaining high expectations.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS		
1	2	3	4	5	c.	Provide classroom atmosphere and decor that recognizes and respects their culture.
1	2	3	4	5	d.	Establish positive social relationships.
1	2	3	4	5	e.	Support each child's growth as an individual and have discarded stereotypes.
1	2	3	4	5	f.	Can deal with the issues of Indian youth that seem to be based on cultural differences.
1	2	3	4	5	g.	Invite youngsters to share their culture with others.
1	2	3	4	5	h.	Supplement curriculum with culturally appropriate materials.
1	2	3	4	5	i.	Am honest with children and let them know when I don't understand something about their culture.
1	2	3	4	5	j.	Am cognizant of differences in learning styles and present lessons accordingly.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	Incentives and recognition for student achievement and behaviors in my classroom:
1	2	3	4	5	a. Are determined by objective and explicit criteria rather than peer comparison.
1	2	3	4	5	b. Include both immediate and delayed recognition.
1	2	3	4	5	c. Afford all students the opportunity to earn recognition.
1	2	3	4	5	d. Are selected because of their desirability to students.
1	2	3	4	5	e. Include recognition that is public.
1	2	3	4	5	f. Are dispensed frequently and consistently.
1	2	3	4	5	g. Are appropriate to the age and experience levels of my students.
1	2	3	4	5	h. Are communicated to parents.

III. ASSESSMENT AND EVALUATION

					Student assessment instruments in my classroom are:
1	2	3	4	5	a. Carefully matched (aligned) to the objectives taught.
1	2	3	4	5	b. Coordinated with building and district instruments to avoid duplication of effort.

ALMOST NEVER	RARELY	SOMETIMES	FREQUENTLY	ALMOST ALWAYS	
					Student assessment procedures:
1	2	3	4	5	c. Are designed to minimize disruption of learning time.
1	2	3	4	5	d. Follow approved testing practices aimed at ensuring reliability and validity of results.
					Student assessment data in my classroom:
1	2	3	4	5	a. Are used to help students in identifying and correcting errors quickly.
1	2	3	4	5	b. Are used to provide feedback on objectives mastered.
1	2	3	4	5	c. Are used to review and improve curriculum and instruction.
					Involving Parents and the Community with my classroom, I:
1	2	3	4	5	a. Invite parents to visit.
1	2	3	4	5	b. Organize parent meetings.
1	2	3	4	5	c. Send letters of encouragement home.
1	2	3	4	5	d. Set up conferences.
1	2	3	4	5	e. Invite elders and/or other members to be resource persons.
1	2	3	4	5	f. Investigate conventions regarding Indian custom and mores.
1	2	3	4	5	g. Make home visits.
1	2	3	4	5	h. Participate in community activities.

Appendix D

School Climate Profile
Research and Development Program for Indian Education
Northwest Regional Educational Laboratory

School____________________________

Please rate each of the following statements as to the current status of your school.	(3) Yes, Always	(2) Yes, Frequently	(1) Yes, Occasionally	(0) No, Not at all
1) Teachers are sensitive to and show respect for the opinion and cultural beliefs of students.				
2) Teachers are sensitive to and show respect for the opinion and beliefs of other teachers.				
3) Classified staff are seen as valuable members of the educational team.				
4) In this school all students are treated with dignity and respect.				
5) In this school teachers and students show courtesy to one another.				
6) Principal is sensitive to and shows respect for the opinions and beliefs of staff.				
7) The staff in this school work well together.				
8) There is a "we" spirit in this school.				
9) New students and teachers are made to feel welcome and part of the group.				
10) Problems encountered in the school and community are viewed as opportunities.				
11) Teachers feel pride in this school and in its students.				
12) New programs are developed to meet the changing needs of the community and school.				
13) The principal is learning and growing too. He/she is trying new ideas.				

	(3) Yes, Always	(2) Yes, Frequently	(1) Yes, Occasionally	(0) No, Not at all
14) Teachers are encouraged to try new things.				
15) Teachers at this school jointly develop curriculum units.				
16) The principal at this school promotes cooperation.				
17) People at this school feel understood.				
18) People at this school strive for positive communications.				
19) Feelings expressed by staff members outside meetings are same as expressed in meetings.				
20) The student government makes important decisions.				
21) Parents have a say at this school.				
22) People feel comfortable with the decisions made in this school.				
23) When teachers feel negative they share these feelings in a constructive way.				
24) Disagreements are seen as a way to develop more possible solutions to a problem.				
25) Disagreements at this school are confined to the issues and do not involve personalities.				
26) When we face a conflict we move toward a common goal and avoid win-lose solutions.				
27) Our meetings start promptly and we are eager to begin.				

	(3) Yes, Always	(2) Yes, Frequently	(1) Yes, Occasionally	(0) No, Not at all
28) During our meetings, communication is open and direct.				
29) Our meeting method/rules are well defined, but allow for special situations.				
30) We really listen to each other.				

Appendix E

HOW I FEEL ABOUT SCHOOL
Intermediate Level

This is a survey about you and your school. It is not a test. There are no right or wrong answers. The important thing is to answer honestly how you feel. You will not be graded. Do not put your name on the survey. On your answer sheet please show whether each of these sentences is true or untrue for you by checking the box. Mark only one choice per statement. Carefully erase mistakes.

True	Untrue	
		1. Other children bother me when I'm trying to do my school work.
		2. My teacher always tries to tell me when she is pleased with my work.
		3. My teacher is interested in the things I do outside of school.
		4. Each morning I look forward to coming to school.
		5. This school has rules like a jail.
		6. In class, my teacher allows us to make many decisions together.
		7. My teacher grades too hard.
		8. Other children often get me into trouble at school.
		9. My teacher doesn't explain things very well.
		10. My teacher listens to what I have to say.
		11. It is hard for me to stay happy at school because I wish I could be somewhere else.
		12. There are many activities at school from which I can choose what I like.
		13. When I do something wrong at school, I know I will get a second chance.
		14. My teacher gives me work that's too easy because she's lazy.
		15. I often must do what my friends want me to do.
		16. My teacher tries to make school interesting to me.
		17. Most school days seem like they will never end.
		18. My teacher does not care about me.

TRUE	UNTRUE	
___	___	19. I don't like having to go to school.
___	___	20. The grown-ups at my school are friendly.
___	___	21. My teacher gives me as many chances as others to do special jobs.
___	___	22. The other children in my class are not friendly toward me.
___	___	23. My teacher tries very hard to help me understand hard school work.
___	___	24. I like to do my homework.
___	___	25. My teacher doesn't understand me.
___	___	26. I often wish I was somebody who doesn't have to go to school.
___	___	27. This school has events all the time that make me happy I attend school here.
___	___	28. My teacher treats me fairly.
___	___	29. My teacher tries to make sure I understand what she wants me to do.
___	___	30. I really like working with the other children in my class.
___	___	31. I'm afraid to tell my teacher when I don't understand something.
___	___	32. I feel good when I'm at school because it's fun.
___	___	33. I get scared when I have to go to the office at school.
___	___	34. My teacher unfairly punishes the whole class.
___	___	35. My teacher doesn't give very good tests.
___	___	36. School is a good place for making friends.
___	___	37. My teacher tries to do things that the class enjoys.
___	___	38. I like trying to work difficult puzzles.
___	___	39. I'm scared of my teacher because she can be mean to us.
___	___	40. I like to stay home from schoo.
___	___	41. When I have a problem at recess, I know I can find someone to help me.
___	___	42. I don't like most of the children in my class.

TRUE	UNTRUE	
___	___	43. My teacher is not very friendly with the children.
___	___	44. The biggest reason I come to school is to learn.
___	___	45. My school looks nice.
___	___	46. My teacher grades me fairly.
___	___	47. I think a new child could make friends easily in my class.
___	___	48. I feel like my teacher doesn't like me when I do something wrong.
___	___	49. My class is too crowded.
___	___	50. When a new child comes into our class, my friends and I try very hard to make him or her feel happy.
___	___	51. My teacher likes some children better than others.
___	___	52. I feel unhappy if I don't learn something new in school each day.
___	___	53. When I do something wrong, my teacher corrects me without hurting my feelings.
___	___	54. I like school because there are so many fun things to do.
___	___	55. My school doesn't have very many supplies for us to use.
___	___	56. My teacher would let the class plan an event alone.
___	___	57. My teacher is often too busy to help me when I need help.
___	___	58. It would be nice if I never had to come back to school again after today.
___	___	59. My teacher doesn't want to hear our ideas on classroom rules.
___	___	60. My teacher usually explains things too slowly.
___	___	61. Older children often boss my friends and me around at my school.
___	___	62. I don't think there is very much to do at this school.
___	___	63. My teacher bosses the children around.
___	___	64. My teacher gets angry if the class isn't quiet.
___	___	65. My teacher usually doesn't know what to do in class.
___	___	66. I like my teacher because he (she) is understanding when things go wrong.

TRUE	UNTRUE	
___	___	67. If I had a problem outside of school I could go to my teacher for help.
___	___	68. My teacher cares about the feelings of the pupils in his (her) class.
___	___	69. My teacher doesn't care what happens to me outside of school.
___	___	70. My teacher is usually grouchy in class.
___	___	71. I have my own group of friends at school.
___	___	72. I like to work with other children on class projects.
___	___	73. Learning new things is not very much fun.
___	___	74. When my schoolwork is hard I don't feel like doing it.
___	___	75. I don't do very much reading on my own.
___	___	76. Almost everything I learn in school is dull.
___	___	77. I don't care what scores I get on my schoolwork.
___	___	78. I would rather do almost anything else than study.
___	___	79. I'm very happy when I'm at school.
___	___	80. School is exciting.
___	___	81. I don't like school because it's too much work.

School Sentiment Index
Intermediate Level Teacher Instructions

The School Sentiment Index consists of 81 statements regarding various aspects of school to which students respond by indicating whether each statement is "true" or "untrue" for them and their school. The statements involve student perceptions of, and attitudes toward, various aspects of school.

The School Sentiment Index is to be completed by each student in grades 4 - 8 in January and again in May. The inventory normally takes about 30 minutes to complete. Each student will need a pencil and an answer sheet. Before beginning the inventory, directions to the students should be given orally. Be sure that students clearly understand the procedure for completing the survey and understand the meaning of "true" and "untrue." To reduce problems with vocabulary, the teacher should read each item orally in a clear, neutral manner. Discourage students from asking questions regarding interpretations of the statements. Emphasize that the survey calls only for their general feelings about each statement.

At the conclusion of the survey period, have students collect all answer sheets and place them in the envelope provided. This envelope should be sealed and immediately given to your principal. Thank you for your cooperation in this matter.

Directions

This is a survey about you and your school. It is not a test. There are no right or wrong answers. The important thing is to answer each item honestly how you feel.

You will not be graded. Do not put your name on the answer sheet. No one will know how you individually answered the questions.

We will be using pencils to complete each item. Put a dark mark in the box which best reflects your feelings--whether you feel what is said is true or untrue of you and your school. Does everyone understand what is meant by "true" and "untrue."

Mark only one choice per statement. Erase any mistakes carefully and completely.

I will read each question to you aloud. We will have plenty of time to answer the questions, so stop me if I'm going too fast. Once we begin I will not be able to answer any questions, so does anyone have any questions now about how to complete the survey?

O.K., let's begin.

School Sentiment Index

Primary Level Teacher Instructions

This inventory consists of 37 questions about school to be read orally by the teacher. Students respond to each question by marking "yes" or "no" on the specially-designed answer sheets provided. The questions involve student attitudes toward various aspects of school.

The School Sentiment Index is to be completed by each student in grades K-3 in January and again in May. The inventory normally takes about 15 minutes to complete. Each student will need a pencil and a set of answer sheets.

The questions in the School Sentiment Index are to be read orally to the children. The students respond by marking "yes" or "no" on the response sheets. Children of kindergarten age have been able to complete the measure when practice activities have been used:

The following practice activities should be used prior to beginning the instrument to ensure that the children understand the procedure for indicating their responses:

1. On the chalkboard, draw a series of response boxes similar to those on the response sheets:

Yes	No	Yes	No
Yes	No	Yes	No
Yes	No	Yes	No

   (Do not distribute the actual response sheets until you are ready to begin the measure.)

2. Clearly identify for the children the written words "yes" and "no." Have individual children identify the words; confirm the correctness of each child's responses.

3. Demonstrate the proper marking of the responses (yes, no). Emphasize that only one word is to be marked in each box.
4. Have different children come to the board to answer as many of the following practice items as are deemed necessary. With children who can already discriminate between "yes" and "no" responses, few, if any, of these practice exercises may be needed.
    - a. Are you a child?
    - b. Are you a train?
    - c. Do you have a brother?
    - d. Do you like to sing?
    - e. Do birds fly?

Two methods of identifying the response boxes are provided. The pictures on the left in each box.may be used with children who are unable to identify the numerals 1-37. If the pictures are used, they should be identified before beginning the instrument. The pictures are: dog, butterfly, flag, chicken, pig, horse, sun, bird, frogs, cow. When administering the instrument, the administrator should check on each item to make sure children are responding "in the box with the..." Children who are able to read numerals may prefer to use these rather than the pictures; numerals are located in the upper right hand corner of each box. The administrator should identify the correct numeral before and after reading each question.

Remind the children that for many questions, either answer may be correct although only one answer will be correct for a particular child. Therefore, they need not worry if another child's response is different from their own.

Do not permit the children to verbalize their answers when responding.

Oral Questions

Turn to the BLUE sheet. Is everyone looking at the BLUE sheet? See the dog for question number 1. Answer yes or no,

1. Is your teacher interested in the things you do at home?

Look over at the butterfly for question number 2. Answer yes or no,

2. When you are trying to do your schoolwork, do the other children bother you?

Look down at the flag for question number 3. Answer yes or no,

3. Does your teacher care about you?

Look over at the chicken for question number 4. Answer yes or no,

4. Do other children get you into trouble at school?

Look down at the pig for question number 5. Answer yes or no,

5. Do you like being at school?

Look over at the horse for question number 6. Answer yes or no,

6. Would you be happier if you didn't have to go to school?

Look down at the sun for question 7. Answer yes or no,

7. Does it bother you because your teacher doesn't give you enough time to finish your work?

Look over at the bird for question number 8. Answer yes or no,

8. Are the grown-ups at school friendly toward the children?

Look down at the frogs for question number 9. Answer yes or no,

9. Do you like to read in school?

Look over at the cow for question number 10. Answer yes or no,

10. When you don't understand something, are you usually afraid to ask your teacher a question?

Now go to the YELLOW page. Is everyone looking at the YELLOW page? See the dog for question number 11. Answer yes or no,

11. Are the other children in your class friendly toward you?

Look over at the butterfly for question number 12. Answer yes or no,

12. Are you scared to go to the office at school?

Look down at the flag for question number 13. Answer yes or no,

13. Do you like to paint pictures at school?

Look over at the chicken for question number 14. Answer yes or no,

14. Do you like to write stories in school?

Look down at the pig for question number 15. Answer yes or no,

15. Is school fun?

Look over at the horse for question number 16. Answer yes or no,

16. Does your teacher like to help you with your work when you need help?

Look down at the sun for question number 17. Answer yes or no,

17. Do you like doing arithmetic problems at school?

Look over at the bird for question number 18. Answer yes or no,

18. Are the rooms in your school nice?

Look down at the frogs for question number 19. Answer yes or no,

19. Do you like to learn about science?

Look over at the cow for question number 20. Answer yes or no,

20. Do you like to sing songs with your class?

Now turn to the GREEN page. Is everyone looking at the GREEN page? See the dog for question number 21. Answer yes or no,

21. Does your school have too many rules?

Look over at the butterfly for question number 22. Answer yes or no,

22. Do you usually do what other children want to do instead of what you want to do?

Look down at the flag for question number 23. Answer yes or no,

23. Do you like the other children in your class?

Look over at the chicken for question number 24. Answer yes or no,

24. Would you like to be somewhere other than school right now?

Look down at the pig for question number 25. Answer yes or no,

25. Does your teacher like some children better than others?

Look over at the horse for question number 26. Answer yes or no,

26. Do other people at school really care about you?

Look down at the sun for question number 27. Answer yes or no,

27. Does your teacher yell at the children too much?

Look over at the bird for question number 28. Answer yes or no,

28. Do you like to come to school each day?

Look down at the frogs for question number 29. Answer yes or no,

29. Does your teacher get mad too much?

Look over at the cow for question number 30. Answer yes or no,

30. Do you feel lonely at school?

Now turn to the PINK page--the last page. Is everyone looking at the PINK page? See the dog for question number 31. Answer yes or no,

31. Do you have your own friends at school?

Look over at the butterfly for question number 32. Answer yes or no,

32. Do your classmates listen to what you say?

Look down at the flag for question number 33. Answer yes or no,

33. Do you like to learn about other people?

Look over at the chicken for question number 34. Answer yes or no,

34. Do you wish you could stay home from school a lot?

Look down at the pig for question number 35. Answer yes or no,

35. Is school boring?

Look over at the horse for question number 36. Answer yes or no,

36. Are there a lot of things to do at school?

Look down at the sun for question number 37. Answer yes or no,

37. Do nice things happen at your school every year?

That was a good job everyone! Hand all your papers to ____________________ and we'll put them in this envelope.

ATTACHMENT #3

HAVRE PUBLIC SCHOOLS
P.O. BOX 7791 · 425 6TH STREET
HAVRE, MONTANA 59501
406-265-4356

Superintendent
Robert E. Windel

Assistant
Superintendent
For Finance
And Employee
Relations
Richard R. Floten

Clerk
Richard R. Floren

October 26, 1987

Joe Coburn
NWREL
101 S.W. Main Street, Suite 500
Portland, Oregon 97204

Dear Joe:

1. Results of Effective Practices in Indian Education are attached. The article in the Northwest Report is probably the best information.

2. We are continuing with the monitoring of homework at mid-term and end of quarter.

3. We have extended the monitoring with the incentive program for achievement. See attached form for parent and student. A computer and educational software have been purchased in all buildings involved last year as part of the incentive: Student success earns computer time.

We are also using the GESA (Gender/Ethnic Expectations and Student Achievement) Program to extend awareness of the need for equity for minority students.

Sincerely,

Pep Jewell

Pep Jewell, Director
Indian Education Program

Enclosures: Parent/Student Incentive Program Form

Equal Opportunity Employer

HJHS

"EFFECTIVE PRACTICES IN INDIAN EDUCATION"

MEETING TOPICS:	The Monograph	October 23, 1986
	Homework/Learning Styles/	December 9, 1986
	Family Math/TESA	February 11, 1987
	Cooperative Learning	March 19, 1987
	Summary	April 6, 1987

GOALS: Increase number of completed assignments from 47 per cent to 60 per cent.

Decrease number of students sent retention letters from (15 of 17) 88 per cent to 70 per cent.

ACTIVITIES:

1. The reasons for failure were determined: incomplete homework and poor test scores.
2. Incentive points were given for completed home-work: 100% assignments completed-5 pts/class/qtr. 75% assignments completed-3pts/class/qtr.
3. Individual teams focused on different activities; goal sheets with activities are available on request.
4. Data was collected re: completed homework.
5. Incentives awards were given at Indian Education Committee parent meetings.

RESULTS:	Quarter 1	Quarter 2	Quarter 3	Quarter
Retention Candidates	5 of 9 55% down from/50/ 17 last year	5 of retention letters 50 per cent	3 of 10 33%	1 of 4 25%
GPA	1.87	1.7		
Homework	53%	87% 7406/8471	82%	Grade 6-86% 7-83 8-76

1987-8 Action Plan: The Title IV Program will include the incentive program for all Native American students in the district. The attached form will be used to continue the rewards for homework completed. Teachers will fill out form twice a quarter, midterm and end of quarter to assist in assigning points for completed homework. We also intend to focus on the successful Indian student, a topic NWREL is concentrating on at this time. With their help, we may be able to tell them our success stories.

QUARTER ____________________ NAME ____________________

INCENTIVE PROGRAM

			EARNED	QUARTER	TOTAL
ACADEMIC					
	Attendance	1pt/day		45	180
	No Tardies	1pt/day		45	180
	Grades	A-4/qrt/subject		25	100
		B-3			
		C-2			
		D-1			
		E-1			
	Tutoring work	1 pt/day		45	180
INDIAN CLUB					
	Meetings	5/each		10	45
	Activities	10/each		20	50
OTHER SCHOOL ACTIVITIES					
	Activity	10 each			
	Recognition	10 each			
	Outstanding........				
	Student of Month				
	Student of Week				
	Honor Roll				

QUARTER I	T-Shirts	150 pts
QUARTER II	Sweatshirts	300 pts
QUARTER III	Sweatpants	450 pts
QUARTER IV	Special Activity/Trip	600 pts

QUARTER____________________ NAME________________________

PARENT INCENTIVE PROGRAM

STUDENT ACHIEVEMENT		EARNED	QUARTER	TOTAL
attendance	1pt/day		45	180
No Tardies	1pt/day		45	180
Grades	A-4/qtr./subject		25	100
	b-3			
	c-2			
	d-1			
	e-1			
Student tutoring work	1pt/day		45	180
MEETINGS				
parent committee			25	
MIEA Conference			25	
Title IV Conference			25	
Other				150
SCHOOL ACTIVITIES				
Parent attendance	10 each			
Recognition of student	10 each			
Parent/Teacher conference	25pts			
IEC Questionaires	10 points			
VOLUNTEER WORK	10pts			
Room parent				
Chaperone field trip				
Program presenter				
HONORS	25pts			
Officer Parent Committee or Building Rep to Committee				
Outstanding Contribution to IE Program				
Other				
STUDENT	10pts			
Outstanding student				
Student of Month				
Student of Week				
Honor Roll				

DEVLIN SCHOOL
April 6, 1987

TO: Devlin Staff

FROM: Bill O'Donnell

Re: Post Test Results for Effective Practices in Indian Education

Our pre-test results indicated 9% of the responses during group discussion were from Native American students. Our Native population is about 18%.

The post-test results showed a large gain. Native responses increased to 22%. An interesting side benefit was that the total number of responses in the same period of time increased 60%! All students were responding more.

Effective Practices in Indian Education

Summary

I. Our goal was to improve student attitudes toward school as measured by the School Sentiment Index (SSI), specifically in the area of adult interaction with students by 20%.

II. Pre-test data
Using the SSI and looking st questions that especially dealt with student-adult interaction we noted the total scores in the Primary Grades and the Intermediate Grades.

III. Significant strategies used

1. All-school Assembly promoting school spirit
2. Student-teacher lunches
3. Bulletin board showing adult interactiion with children
4. Including all school personnel in our project.
5. See attached summaries for a list of other stategies tried.

IV. Post-test data
Using the SSI and looking at the same questions dealing with adult interaction with students we noted the scores from the Primary Grades and the Intermediate Grades. See attached.

V. Recommendations
We feel that we reached our goal. We have seen a change in the environment of the cafeteria. We hear more positive comments and greetings from staff and students. The Leadership Team process for problem solving is workable an enjoyable. We think that we should have more all school assemblies. See attached for more

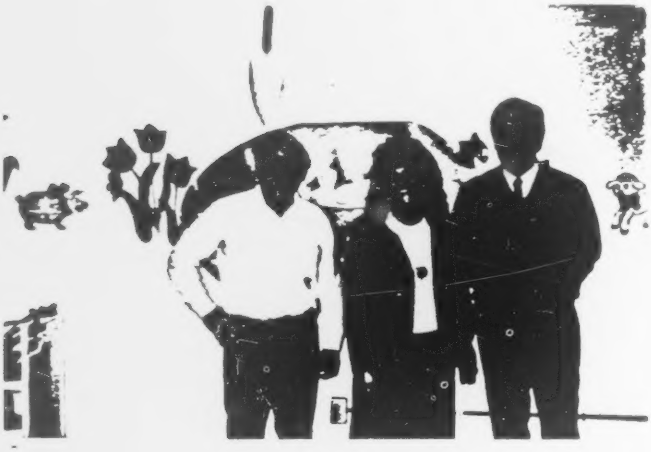
VI. Future Direction
1. Reassess and re-evaluate our goal.
2. Inform all staff of the project.
3. Share ideas tried from the monograph.
4. Choose a new goal?

Those staff members taking this for credit were:

1. Pep Jewell, Principal, HJHS
2. Arlene Conway, Chapter I Reading Tutor, HJHS
3. Diane McLean, Chapter I Math Tutor, HJHS
4. Linda Lenning, Grade 6 teacher, HJHS
5. Judy Wolfe, Grade 4 teacher, Lincoln McKinley
6. Nancy Sparks, Chapter I teacher, Devlin
7. Marj Suek
8. Jima Severson
9. Irene Bekker

With a total thirty-two people participating in this endeavor, our Native American students are benefitting. This training has expanded from our Indian Education Program staff of four to thirty-two, eight times the talent pool.

Because of our success and concrete results with this type of program, we will be using the GESA (Gender Expectations and Student Achievement) adapted to Cultural Expectations next year. A team of five teachers from each building will participate in this program for student equity.



HAVRE PUBLIC SCHOOLS
P.O. BOX 7791 425 6TH STREET
HAVRE, MONTANA 59501
406-265-4356

Superintendent
Robert E. Windel

Assistant
Superintendent
For Finance
And Employee
Relations
Richard R. Floren

Clerk
Richard R. Floren

DEVLIN SCHOOL
September 17, 1987

Joseph Coburn
Program Director EPIE
Northwest Regional Lab
300 SW 6th Avenue
Portland, OR 97204

Dear Joe,

We continue to see results from our Effective Practices Inservice. Our staff continues to make efforts to incorporate Indian culture and heritage into their lesson planning. We also were able to order some more resource materials and reading materials to supplement our curriculum.

I am happy to report we were able to hire a Native to serve as our Indian tutor. Her name is Sandy Burtch and she is off to a super start. Currently she is planning a program for native American Day for which she has scheduled local natives to address our classes. These people are local attorneys, bankers and other positive role models.

In our main lobby we now have a designated Native American Bulletin Board. We will use this to incorporate ideas of Indian pride and heritage.

The parent volunteer program, new to our school this year, has two Native mothers working in the school. Our goal is to convince a Native to serve on our Parent Advisory Board. We hope to achieve this by years' end.

Seven of our staff people are involved with the Gender Expectations and Student Achievement which also includes ethnic expectations. This program dovetails nicely with our training from NWRL.

Our school goals for this year include working to improve instruction in the science and math areas. Please send me any material you may have relative to native culture that would be applicable in these areas. I remember the antler game you demonstrated to our staff when you were here.

I still feel our training was excellent. I am sure other districts can benefit from participating. Have a good year.

Sincerely,

Bill O'Donnell

Bill O'Donnell, Principal

WGO/rmr
cc

Equal Opportunity Employer

HAVRE PUBLIC SCHOOLS
P.O. BOX 7791 · 425 6TH STREET
HAVRE, MONTANA 59501
406-265-4356

Superintendent
Robert E. Windel

Assistant
Superintendent
Paul H. Palm

Director
Personnel
Transportation
Hugo Andersen, Jr.

Business
Manager
Richard R. Floren

Mr. Joseph Colburn, Program Director
R & D Program for Indian Education
Northwest Regional Educational Laboratory
101 S.W. Main Street, Suite 500
Portland, Oregon 97204

Dear Joe,

Nice to hear from you. Please note the accomplishments listed below for our program last year.

- Raised student expecations regarding school-teacher-peer relationships significantly as measured by Lab's S.S.I.
- Adopted leadership team process to solve other non-Indian related problems / concerns in the school
- Increased all school assemblies due to change in teacher/student attitudes
- Increased attendance to best in the district (94%)
- Raised composite SRA scores for native students by grade level. i.e. grade s 1-4 combined native scores are 50% or better in each grade
- retained only four Native Students last year
- Our volunteer program for parents includes 20% Native Parents (up from 0% last year)
- For the first time we have a Native as a PTA officer

Plans for this year:

- Set goal for year by October 1st and set up team to work through the process again
- No adaptations in the process are planned for

I think that probably the only suggestion I would have is that the Lab should pay me for an all expence trip to Portland so I can receive more of your traning and help. The Westin-Benson would suit me just fine Joe.

If you have any more questions,please call. Looking forward to seeing you on the way to Harlem this year.

Sincerely,

Jeff Pratt
Principal

JP/me

"Equal Opportunity Employer"

Shelton School District No. 309
[illegible] & PINE SHELTON, WASHINGTON 98584 (206) 426-1687

SUPERINTENDENT
[illegible]

Where Education is a Community Project

BOARD OF DIRECTORS
[illegible]

October 28, 1987

Joseph Coburn
Program Director EPIE
Northwest Regional Lab
300 SW 6th Ave.
Portland, OR 97204

Dear Joe,

Wow! Time has flown by. Your September letter has been sitting on my desk waiting for a response just about long enough. Thanks for the "reminder" you sent this week.

First, about the residuals of your working with us last year: I have been quite rewarded by the several cultural insights the staff was able to pick up and use. Frequently, they have applied these insights to their teaching and when working with discipline situations. I suppose the best part of this is that they can perceive Native American children's behavior as somewhat normal when viewed from their cultural background.

Second, we have secured the services of an elementary counselor. Although this new service is to serve all students, we were able to use some of the data and items learned through our work with the Northwest Labratory in the assessment of our counseling needs.

I might add that your efforts at setting up the dinner with the Squaxin Tribe really helped the staff gain more understanding and also demonstrated to them the concern the parents have for their children.

Thanks for your assistance

Fred

A. Fred Ebey,
Principal

FOCUS ON INDIAN EDUCATION

Principals Praise the Effective Practices in Indian Education Training

Principal Jeff Pratt of Lincoln McKinley Elementary School in Havre, Montana, recalls one of his first days on the job last fall when a student welcomed him to "Stinkin' Lincoln." Lincoln McKinley had a reputation for being a tough school with tough kids. "No one cared about this place on the other side of town," says Pratt. "But that's changing."

Lincoln McKinley is one of five schools currently participating in the NWREL Effective Practices Training program for teachers of Indian students. Based on the NWREL teacher's guide, *Effective Practices in Indian Education: A Teacher's Monograph*, the program provides research-based assistance to teachers as they implement the practices described in the guide. Havre Junior High and Devlin Elementary (Havre, Montana) are also participating, as well as Siletz School (Siletz, Oregon) and Bordeaux Elementary (Sheldon, Washington).

There are four components to the training program: whole-staff meetings with NWREL, leadership team meetings, small group sessions, and classroom implementation. The first whole-staff meeting was devoted to school profiling and goal setting.

Following their first whole-staff meeting, Lincoln staff selected as their goal the improvement of student's self esteem and the improvement of the school's image in the community.

Once a school identifies its overall goal, a series of intermediate objectives are established. Each of the school leadership teams at Lincoln McKinley has established its own intermediate objectives. One objective is to greet all students by name, another is to ask about students' after school activities, and a third is to print Lincoln McKinley T-shirts for students.

In addition to teachers, Pratt and the support staff also serve as members of school improvement teams. "The cooks see every kid every single day in the cafeteria line," says Pratt. "They make it a point to greet the kids and ask them how they're doing."

Parents also are becoming much more involved in the school. "Our PTA meetings had three people showing up in September. Now it's between 30 and 50 people. At our last meeting for parents of Native American students, we had 60 people attend."

Last year, at Havre Junior High, Principal Pep Jewell was concerned when the vast majority of students being considered for retention were Native American. When her staff began charting the homework completion rates of Native American students, they found that only 53 percent of the homework was completed. As a result, their goal is to reduce the failure rate of Native American students by focusing particularly upon increasing homework completion rates.

Through the NWREL training, teachers have improved the quality of assignments, the manner in which assignments are presented, and the options available to students. Student progress has been remarkable. The homework completion rate has jumped to 88 percent. And their goal is in sight. "Last year we had 15 Native American students being considered for retention," says Jewell. "This year we have 5. That's significant."

At Devlin Elementary School, the goal is to increase the participation of Indian students by incorporating elements of Indian culture into the curriculum.

"We have found that it is easy to incorporate the Native culture," says Principal Bill O'Donnell. He adds that Devlin has purchased some materials, borrowed the *Indian Reading Series* from NWREL, and borrowed some materials from the nearby Rocky Boy Indian reservation.

Recently, O'Donnell walked into a third grade classroom during a period of sustained, silent reading and found that all the books related to Indians were off the shelf and in the hands of children—both Indian and non-Indian. He says that Devlin students are especially interested in Indian culture because of their proximity to the Rocky Boy reservation. "It's not just going to benefit our Native kids," says O'Donnell. "It will benefit the whole school."

Examples of the integration of Indian culture into the curriculum include teaching the shape of the triangle to kindergarten students by likening it to a tepee, selecting read-aloud stories with Indian characters, and incorporating icons from Indian culture into mathematics story problems. "We want the Native kids to have a feeling of ownership of what's going on in the classroom."

NWREL will select up to 10 schools to participate in the 1987-88 Effective Practices program.

O'Donnell says the greatest strength of the Effective Practices program is that it helps schools identify areas for improvement and then provides the necessary tools. "At the beginning you look at the strengths and weaknesses of the school. It makes you realize what you're doing right and what you could improve. But, the program doesn't leave you there. It provides you with resources and ideas for improving the weaknesses."

NWREL R&D for Indian Education Program Director Joe Coburn says that NWREL is currently accepting applications to select up to 10 schools to participate in the Effective Practices program during the 1987-88 school year. For more information about applications or the program itself, contact Joe Coburn, NWREL R&D for Indian Education Program.

ATTACHMENT #4

Sample Five Month Schedule

Worksession One: Orientation and set tentative goal

- Overview of process and monographs
- Discussion of school's strengths and weaknesses
- Goal identification
- Methodology for collecting baseline data
- Establish teams and select team leaders

In the interim: collect baseline data - review monograph

Worksession Two: Beginning improvement process

- Analyze baseline data
- Establish goal and timeline
- Establish and prioritize objectives
- Focus on solution strategies in the monograph

In the interim: Implement strategies

Worksession Three: Implementing improvement strategies

- Objectives check
- Staff sharing and refining solutions
- Set new objectives
- Focus on solution strategies - any source

Worksession Four:

- Objectives check
- Staff sharing and refining solution
- Set new objectives
- Focus on solution strategies - any source
- Plan post data collection

Worksession Five:

- Analysis of data
- Analysis and review of process
- Setting new goals

For information on cost or for other assistance, please contact Joseph Coburn, Program Director, (503) 275-9600, or for locations outside of Oregon you may call 1-800-647-6339

Northwest Regional Educational Laboratory
Research and Development Program for Indian Education

Effective Practices in Indian Education
Worksession One
Orientation

- Overview of Northwest Regional Educational Laboratory
- History of Effective Practices in Indian Education
- Overview of training process
  Worksessions 1-5
- Review of Effective Schooling
- Team selection - team leader selection
- Identify school strengths (brainstorming)
- Identify school weaknesses (brainstorming)
- Identify possible goal from weaknesses
- Decide base data collection process
- Review monograph
- Assignments: a) collect data, b) analyze student behavior using pp. 67-68 of monograph as guideline - no intervention. Read monograph.
- Assignment - team leaders: Ensure data gathering begins and continues through week. Collect results at end of time period.

Northwest
Regional
Educational
Laboratory

101 S.W. Main Street, Suite 500 • Portland, Oregon 97204 • (503) 275-9500
TELEX 701716 CABLE NWREL SOURCE STL058

R & D FOR INDIAN EDUCATION PROGRAM
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Document numbers are provided for those available through ERIC (Educational Resources Information Center).

Order	Document		Cost	ERIC No.
	Effective Practices in Indian Education; 1985			
☐	Teacher's Monograph; Pepper; 211 pages	(4601)	$14.80	ED 266 000
☐	Administrative Monograph; Pepper and Nelson; 86 pages		$11.30	ED 266 001
☐	Curriculum Monograph; Butterfield; 186 pages		$24.45	ED 266 002
		(9920) Total:	$________	

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6/15/86 (0529d/6)

AN EQUAL OPPORTUNITY EMPLOYER

ATTACHMENT #5

EDUCATING THE NATIVE AMERICAN INDIAN

The following pages are excerpts from a presentation on "Educating the Native American Indian." The presentation is not available in it's entirety. For further information see book: Mainstreaming and the Minority Child, edited by Reginald Jones, and published by The Council of Exceptional Children, 1920 Association Drive, Reston, Virginia 22091 - 1976, Chapter entitled, "Teaching the American Indian Child in Mainstream Settings" by Floy Childers Pepper.

Comparison of Values

Indian	Dominant Society
Wisdom of age and experience is respected. Elders are revered by their people.	Older people are made to feel incompetent and rejected.
Excellence is related to a contribution to the group--not to personal glory.	Competition and striving to win or to gain status is emphasized.
Cooperation is necessary for group survival.	Competition is necessary for individual status and prestige.
Children participate in adult activities.	Adults participate in children's activities.
Family life includes the extended family.	Family life includes the nuclear family.
Time is present oriented--this year, this week--NOW--a resistance to planning for the future.	Time is planning and saving for the future.
Clock-time is whenever people are ready--when everyone arrives.	Clock-time is exactly that.
Work is when necessary for the common good. Whatever Indian people have, they share. What is mine is ours.	Work is from 9-5 (specified time) and to obtain material possesions and to save for the future. What is mine, stays mine.
Emphasize good relationships and mutual respect.	Success, progress, possession of property and rugged individualism is valued above mutual respect and maintaining good relationships.

Early childhood and rearing practices are the responsibility of the kin group.	Early childhood and rearing practices are the responsibility of the nuclear family.
Native religion was never imposed or proselytized on other groups.	Religious groups proselytize, coerce and impose their beliefs on others.
Land gives the Indian his identity, his religion and his life. It is not to be sold, not owned, but used by all.	Land is for speculation, for prestige, to be owned, sold or torn up.
Going to school is necessary to gain knowledge. Excelling for fame is looked down upon by the Indian.	Going to school is necessary to to gain knowledge and to compete for grades.
Has a shorter childhood and the male is held to be a responsible person at an earlier age.	Has an extended childhood and the male is held to be a responsible person at a later age.
Usually judge people by what they do.	Usually judge people by their credentials.

ATTACHMENT #6

Setting A New Course to Guide Indian Education

A Paper

Prepared by Confederated Tribes of Warm Springs
Charles Jody Calica
Education and Training Manager

1983

Approved 1983-84 by:

National Indian Education Association
National Congress of American Indians
National Tribal Chairmans' Association
Affiliated Tribes of Northwest Indians
Each Director of the Regional Educational Laboratories

SYNOPSIS

This paper suggests that Indian tribes and communities take the initiative to develop a process to address long-range policy and program planning objectives for Indian education. It proposes that the established regional education laboratories in the United States provide coordination for this effort in order to have a neutral forum for tribal-federal deliberations and to capitalize on the laboratories' collective expertise in designing and operating model education services and systems.

DISCUSSION DRAFT 2

SETTING A NEW COURSE TO GUIDE INDIAN EDUCATION

A Cohesive Indian Education Policy Framework Is Needed

In his new Indian policy, President Reagan calls on tribes to assume greater responsibility for charting their own courses in human, resource, and economic development. Because the policy only outlines the principles which the Reagan administration endorses, it offers Indian tribes a significant opportunity to help shape federal Indian education policy and program standards. Education is key to tribes' attaining greater self-sufficiency. But how can tribes best meet the President's challenge through the existing education resources and systems which serve their students? And how can tribes foster a climate for constructive planning, coordination, and communication in Indian education?

Many aspects of an Indian education policy framework already exist, but the pieces are fragmented. And innumerable national studies and reports have extensively analyzed Indian education needs from every perspective. All these elements need to be assembled and advanced methodically, not merely reviewed and rehashed.

For years, Congress has guided the evolution of federal Indian education policies through legislation like the Indian Education Act of 1982, the Indian Self-Determination and Educational Assistance Act of 1975, the Indian Health Care and Improvement Act of 1976, Title XI of the Education Amendments Act of 1978, and the Tribally-Controlled Community colleges Act of 1978. Each of these federal laws has sought to strengthen the quality of education services provided Indian students and to increase the involvement of Indian communities and parents in education programs.

The Title XI provisions of the Education Amendments Act of 1978 (P. O. 95-561) represent the most recent broad federal policy for Indian education. This Act mandated that the BIA develop national standards for federal and tribally-controlled schools serving Indian students. It extended the Indian Education Act of 1972 for five years. It reorganized BIA education operations. And it increased the Impact Aid entitlements for schools with Indian students living on reservations. The Act also required that Indian tribes and parents be afforded greater involvement in planning and monitoring basic education services for their students.

However, the 1978 amendments did not set a comprehensive federal Indian education policy framework, nor did it fully describe the relative roles in Indian education which tribal, state, local, and federal governments should play. It did provide some direction for moving towards these goals, but it did not reach them.

Because no policy framework exists in Indian education and because no general standards have been developed to measure how well the policy is being carried out, Indian education interests often have been left to react to, rather than to help create, the education systems and services set up for them.

Comprehensive Indian Education Standards Must Be Set

What planning now takes place in Indian education is basically short-term and disjointed. By and large, Indian education services operate on annual budget cycles and under one-year program constraints. Indian education programs are often required to get by on tentative, short-term allocations. If they limit their programs, they may have large surpluses at the end of the year. If they do not, they may have large assessments which must be repaid in future years. Obviously, this practical dilemma effectively precludes long-range planning. There is neither much opportunity nor much incentive to look beyond the next year.

If Indian education is ever to break out of the short-term cycles that plague its progress, Indian tribes and communities must take the initiative to decide the direction that Indian education should take and to define how all the available resources can be tied together most effectively. To achieve this objective, Indian tribes and communities must join together to establish a new forum in which their individual goals and needs can be discussed and out of which general objectives can be formulated. Whatever process is used, it should encourage constructive dialogue among all Indian education interests, and it should emphasize pragmatic recommendations that can provide the direction needed for tribal, federal, state, and local Indian education services. Among the critical issues which need attention are the following:

* The draft BIA standards for Indian education and their relation to long-range quality programs.

* The role of BIA off-reservation boarding schools in furnishing quality Indian education programs.

* The role of state governments and public school districts in Indian education.

* The role of tribal governments and the federal government in Indian education.

- Innovative education programs that could be successfully adapted to the present systems which support Indian education.

In developing common strategies to address these issues, Indian tribes and communities will also demonstrate that their diverse interests can be reconciled towards constructive, long-term objectives for Indian education. Ultimately, the success of this effort will depend on the participation and support it receives from a broad cross-section of Indian education interests and on the quality of the products it can put forth.

Initiating A Process To Achieve Positive Results

To tie these needs for a policy framework and program standards in Indian education together, the Confederated Tribes of the Warm Springs Reservation of Oregon calls on other tribes and Indian communities to join us in establishing a new course for Indian education. We are convinced that our collective efforts can provide the long-range direction which has been lacking in Indian education for too long. As a starting point for discussion, we propose the following outline for action:

- Interested tribes and other Indian communities would initiate a request that the directors of the seven regional education laboratories through the United States serve as a coordinating council between federal Indian education agencies and Indian tribes or communities.

- If they agreed to so serve, the directors would develop a proposed work plan to carry out their tasks. This work plan would be referred back to the participating tribal and Indian education organizations for their review and endorsement.

- The coordinating council would be responsible for identifying the present direction in federal Indian education services through consultation with the Bureau of Indian Affairs and the Department of Education.

* The coordinating council would communicate these findings to Indian tribes and communities through a series of regional seminars and would solicit suggestions about ways Indian people believe the present direction could be modified to provide improved Indian education services in future years.

* These tribal and community perspectives would be reported back to the Bureau of Indian Affairs and the Department of Education for their review and analysis.

* A national convocation on Indian education would be sponsored by the coordinating council to allow for discussion of the direction in Indian education desired by Indian people and the ability of the federal government to support this direction.

* The coordinating council would publish these proceedings and identify those issues resolved, those not resolved, and those requiring further consideration.

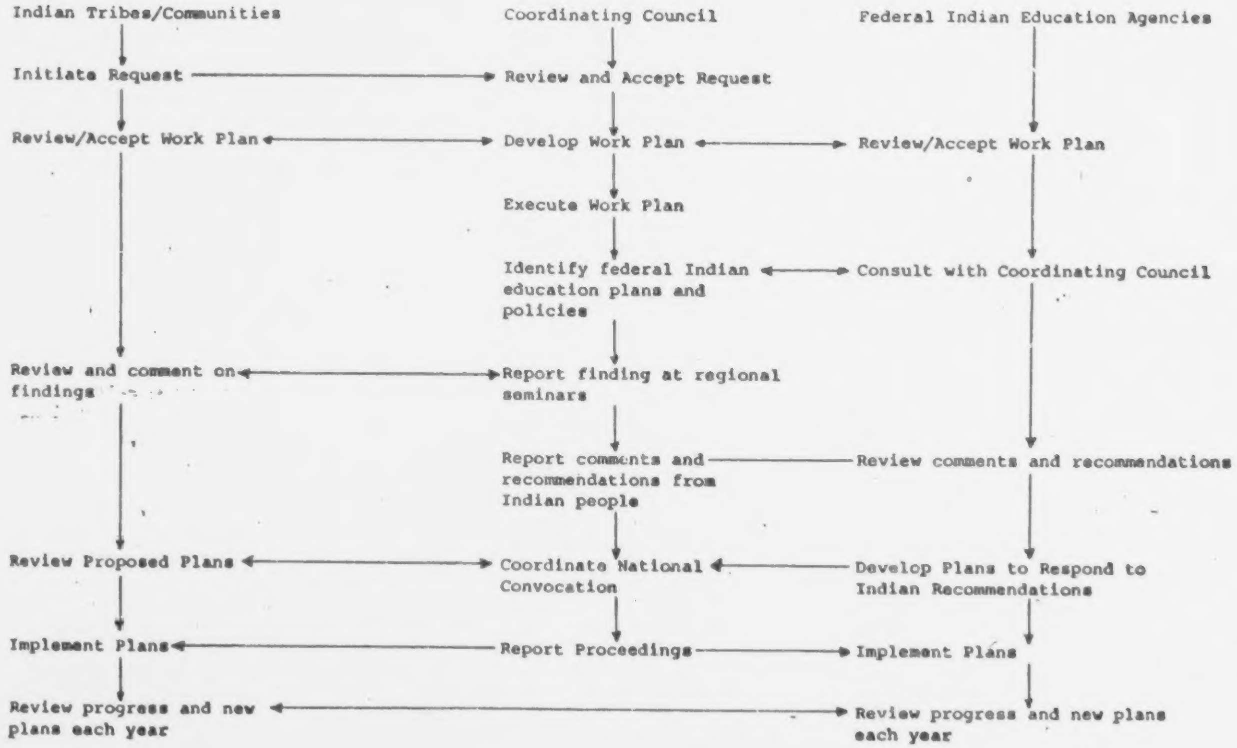
* The BIA and the Department of Education would develop annual plans responding to the needs and concerns they agree to address, and they would provide periodic reports of their progress in these areas.

A preliminary flow chart that portrays how this process could work is attached.

We believe this approach will provide needed objectivity and educational expertise in developing long-range Indian education policies and plans. We also believe that it will provide a vehicle which Indian tribes and the federal government can support to begin a constructive dialogue on their respective Indian education interests.

A NEW COURSE FOR INDIAN EDUCATION

FLOW CHART OF PROPOSED PROCESS


Indian Tribes/Communities
Coordinating Council
Federal Indian Education Agencies
Initiate Request
Review and Accept Request
Review/Accept Work Plan
Develop Work Plan
Review/Accept Work Plan
Execute Work Plan
Identify federal Indian education plans and policies
Consult with Coordinating Council
Review and comment on findings
Report finding at regional seminars
Report comments and recommendations from Indian people
Review comments and recommendations
Review Proposed Plans
Coordinate National Convocation
Develop Plans to Respond to Indian Recommendations
Implement Plans
Report Proceedings
Implement Plans
Review progress and new plans each year
Review progress and new plans each year

MASTERY LEARNING AT LEUPP BOARDING SCHOOL

by Mark W. Sorensen, Principal

This is the story of a good school moving toward Academic excellence. Leupp Boarding School, located in the Southwest corner of the Navajo reservation, has many dedicated teachers and staff members serving a student-body of over 400 students in grades K-9th. Our students have been relatively successful in academics for many years, but in 1983 we began a concerted effort to move our program from 'relatively successful' to 'highly successful'. We wanted to become a model of excellence in Indian Education.

The principal chose to train teachers in ECRI (Exemplary Center for Reading Instruction) developed in Salt Lake City, Utah. The principal, acting as the educational leader for the school, set in motion the ECRI training sessions to motivate the teachers to apply more effective methods and techniques for teaching reading and writing skills. These training sessions had to be comprehensive: they had to give teachers concrete methods for teaching effectively the many different skills involved in reading and writing. Training also had to demonstrate to the teachers the success that they would experience in motivating our Navajo students when they used these techniques.

The ECRI emphasis on the participation and responding of the entire class is one of the aspects that led the principal to adapt it for the needs of our Navajo students. In addition to allowing the teacher to monitor the learning of all the students, the group response allows the teacher to model the correct answer for the entire group when an error is made, so that no individual student suffers the embarrassment of being singled out. Once the child is confident that he and all of his classmates are likely to be successful, then each one becomes more willing to speak out on his own.

Through ECRI all children are encouraged to reach for their maximum potential rate of learning while participating in the entire group learning process. This is done daily by the teacher's teaching to the whole group skills that are just ahead of the fastest child and reviewing with the whole class skills that are between the fastest and the slowest children in the class.

ECRI emphasizes the grouping of students according to their performance. The teacher is then able to teach subject matter appropriate to each group. Again, in our Native American setting, high expectations and praise must not be used to separate any student from his peers. When the teacher sets high expectations and there is a positive atmosphere in the classroom, every student will be doing some specific thing that can be praised. Given enough recognition of his successes, a student can begin to believe his own education and cheerfully accept the challenge to continuously learn better reading and writing skills.

With good motivation toward learning, the student then looks to the teacher to teach effectively. The ECRI teaching technique follows a pattern that has been shown to be effective in many schools and for many different groups of students. This pattern of teaching has four basic steps. First, the teacher demonstrates the skill to the students. Second, the students are given a chance to practice the new skill in small steps with the teacher prompting them when necessary. Third, the students are expected to practice the new skill independently. Finally, if the students begin to show too many errors during their independent practice, the teacher goes back through the previous three steps once again, making sure that students demonstrate high accuracy.

The ECRI program is extremely comprehensive. It must be comprehensive because a basic assumption of the program is that children can only be expected to be tested in those skills they have been taught. So, through ECRI techniques, Leupp Boarding School teachers teach skills in:

Spelling
Penmanship
Reading Comprehension
Phonics (word sounds)
Sight Word Recognition
Creative Writing
Study Skills
Etc.

This reading and writing program has generated much excitement among Leupp Boarding School students and teachers. Progress is steady and rewarding for both the student and the teacher. The student is only tested when he decides he is ready to demonstrate his mastery of the skill. In this way the student can use the test to show what he knows. The mastery testing also shows the teacher what skills have not been taught adequately... so that the skills can be retaught...through demonstration, prompted practice, and independent practice. The increased information that the teachers have on their students' skills allows the teachers to teach more effectively.

Making ECRI techniques work for Leupp Boarding School students is our fundamental approach to the improvement of the basic skills of reading and writing. The educational goals of Leupp Boarding School states that mastery of reading and writing will help our children to gain the power they need to widen their choices so that eventually...they can be whatever they want to be. ECRI is only one of the many tools we need to use to achieve this goal. Underlying all of our effort is the need to make our students aware that they and they alone hold the responsibility for their own education. The only education they receive that will ever mean anything to them is the education they decide they want to have and to call their own.

We educators can offer a great deal to our students...by expecting them to continually learn more...by being positive about their achievements...and by repeatedly showing the students their own progress...and the ways in which their uses of English language relate to adult life. In this way, we can help our students move to even higher levels...of academic and personal achievement...and toward a lasting and legitimate feeling of self worth and potential success.

SCHOOL PRINCIPAL SPARKS COMMUNITY/ECONOMIC DEVELOPMENT

With the current emphasis on economic development, experts and scholars are working to conceive of creative organizational configurations, identify quirks in the law, and unearth novel ideas to stimulate development. While these processes are crucial, they inevitably remain dependent upon people with the vision, commitment and motivation to make them happen. In the following article, we meet such an individual, a BIA principal who served as the catalyst for change and action.

LOCAL DEVELOPMENT IN LEUPP, ARIZONA

By: Mark W. Sorenson*

On January 14, 1983, President Reagan issued an Indian policy statement announcing his administration's intent to remove the threat of termination, choosing instead to deal with Indian tribes on a government-to-government basis, and to remove obstacles to self-government "by creating a more favorable environment for development of healthy reservation economics development."

In its reports submitted to the President on November 30, 1984, the Presidential Commission on Indian Reservation Economics made it very clear that their analysis of the testimony of many witnesses dictates that "a modernization of social and political arrangements is needed in order to create a basis from which social and economic self-sufficiency can be built."

While this is a laudable goal, it does not necessarily deal with local solutions to local problems on the reservations. Since nearly three-fourths of all Indian reservations and villages have fewer than 500 resident members, it is clearly necessary to come up with locally-based solutions between the federal government and tribal communities, if the goal of creating sound reservation economies is to be achieved. In most of these very small Indian communities, BIA schools provide the major facilities (buildings, sewer lines, fire protection, etc.) in addition to being the major employer. It is an obvious, if often overlooked, fact that principals can have a significant impact on the creations of sound reservation economies, if they are given the latitude and technical assistance to put into action the Presidential statement that "Indians can become independent of federal control without being cut off from federal concern and federal support."

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*Mr. Sorenson serves as principal of the Leupp Boarding School, H.C. 61, Winslow, AZ, 86047. He has worked in Indian education for a decade.

Since the passage of P.L. 95-561, BIA OIEP schools have incorporated locally elected school boards into their administrative structure. While federal policies must still be adhered to and the principal is still the chief administrator, the involvement of local boards in the development of education policy, and approval of hiring and budget allocations has made these federally supported schools increasingly responsive to local needs and conditions. While it is true that bureaucratic regulations tend to orient BIA OIEP principals and contract school directors toward issues of compliance rather than profitable activity, it is the unstated goal of many of these educators, and school boards, to make sure that their students graduate from these schools with meaningful and employable skills. Therefore, to a large extent, these principals and directors are already geared toward local economic development issues.

It is my firm belief that these educational administrators can play a significant leadership role in the economic development of many small and scattered communities throughout Indian country. The following is a brief sketch of the path that I took, as a BIA principal, in one such community - Leupp, Arizona, located on the Navajo Reservation.

In October of 1983, I was asked by the local Leupp Chapter to volunteer my services to the Chapter's Planning and Zoning Committee. Several months later, I was elected Chairman of the Committee.

I then established a series of monthly Committee meetings to affirm our goals and guidelines. The Committee then interviewed local businessmen who had businesses in the community to elicit their problems and concerns. At the same time, the Committee encouraged local businessmen to work with the Chapter Committee.

In September of 1984, an eighth grade teacher and her students made a felt-board model of local land use and presented it to the Committee as part of its social studies curriculum. I also set aside time for staff and students to tour a local electronics assembly plant. I worked with staff to set up a computer lab in the school and invited local electronics plant personnel to visit and make suggestions.

Then, in October of 1984, the Committee met with representatives from the tribal government on a market feasibility study. The Planning and Zoning Committee recommended to the Chapter that a certain parcel of land be set aside for a shopping center, and another parcel be used as a public safety center (fire station, police station and tribal court). The Committee approved a 1976 land use plan after making some minor modifications and recommended that the Chapter approve the plan. Finally, students staked off and measured actual acreage on parcel set-asides as a math project.

Next, in November of 1984, I discussed zoning for a future high school with parents at a parent meeting. I then met with the Coconino County Planning and Zoning Commission for suggestions and comments on ways to improve the Chapter's land use plan.

The outline above only cites the major events in a process of intergovernmental (federal, local and tribal) coordination that can occur when a BIA principal works with the local reservation (chapter) government. In this instance, the coordination benefited the community by showing students how they could be involved in and contribute to the growth of their own community, and benefited local business by developing a cooperative relationship between local employers and the school.

One event was not detailed in the above outline because it deserves special notice. It involved a request by a beginning Indian-owned computer programming business that wanted to rent a vacant tribally-controlled building to operate its non-profit computer programming training. The company approached the Chapter Planning and Zoning Committee initially, where an agreement was worked out and recommended to the Chapter. The Chapter was reluctant to lease its building, and it appeared that the training program would locate elsewhere. However, the local BIA principal had wanted his junior high students exposed to computer programming that year, but had been unable to obtain the computers and trainers even though he had set aside a classroom with special wiring. An agreement was then reached with the Indian-owned computer programming business that, for a period of six months during the school year, the programmers could do their training in the vacant computer lab in return for providing training and hands-on experience for the junior high students after school every day. In this way, an Indian-owned business was assisted, the school program was enriched, and the community was enhanced by additional jobs.

Just as the eventual success of self-determination at the tribal level will, in large part, be brought about by effective intergovernmental relations, self-sufficiency at the local level can be realized by effective interagency associations.

By virtue of commanding formidable resources in many local reservation communities, BIA principals can play a pivotal role in economic development efforts. Linking schools, students, curriculum and other resources BIA principals have at their disposal, with entrepreneurship and economic development is a good business to be in.

ENTREPRENEURIAL AWARENESS

Do most youths want jobs? Of course. During school most youth dream of the day they will be working and earning a paycheck. But for Native American youths living on the reservation, when the time comes to get a job, many face unexpected problems because they often have to move elsewhere in order to find employment. But...when there just aren't enough jobs to move into...what then? What are young people to do if they want to stay in their own commuity and make a living?

One answer is to involve the local school in a cooperative effort with local businesses so students can see and learn about real jobs and job possibilities in their own community. That's what one Indian-controlled community school has done. Leupp Boarding School, Incorporated and its community have elected to get students more directly involved by having them actively paticipate in a program, responsive to their needs and their community.

Leupp Boarding School is located on the Navajo Reservation in North Central Arizona. The school serves more than four hundred Navajo Indian students ranging from preschool through ninth grade. The school, located in an all-Navajo Indian neighborhood on the Southwestern corner of the vast Navajo Reservation has had some success with academic instruction. But the unemployment rate for this area of the reservation has hovered around fifty percent for many years. Students are less motivated to complete school when little opportunity exists for finding a job.

With this in mind, the all Indian Leupp School Board moved quickly when Leupp became an Indian-controlled school in 1986. The board adopted a resolution designed to increase self-sufficiency for students and the community. Under this new philosophy, the school has a clear goal...to discover, develop and strengthen the skills of each student. Then, to encourage Leupp graduates to exercise their skills for the good of society, especially Navajo society.

The idea is this...if Navajo society is to advance, Navajo communities must become self-sufficient. So then, What is self-sufficiency?". In Navajo communities it means local people must discover the wants and needs of the community. Then they must act together to match those needs with products and services. We call this the "entrepreneurial spirit". Accordingly, the school board has designed a program that stresses two fundamental ideas..."cultural pride and economic self-sufficiency". These ideas have been presented to the community and school employees...and have been received with enthusiasm. The school's intent is to demonstrate to students how education can lead to a career as well as boost the self-sufficiency of their own community.

The Leupp Boarding School's program is appropriately dubbed "Entrepreneurial Awareness." It is actually an umbrella label for several activities and opportunities. In Leupp, one of the most profitable activities is agriculture. In particular, irrigation farming and ranching are two activities natural to the area. They represent opportunities and generate income. Recently, local farmers have expanded these traditional farms with the technical assistance of two Israeli drip-irrigation farmers. The drip-irrigation system has allowed the local farmers to increase their crop yields by four to five times. Farming has existed since the time when Navajo people first settled along the Little Colorado River. But this new technology offers the community a chance to create self-sufficiency at a new level. Accordinly, the school bought the farmer's vegetables, tapping all other markets available to farmers.

The Leupp junior high students who learned about the drip-irrigation system assisted in the harvest. Later, other group of students from the school visited the farms and returned with vegetables. These fresh vegetables provided a more nutritious lunch program. After seeing the irrigation system and eating the produce...a new interest and respect for local farming is showing among the students...obviously due to the cooperative venture of the school and farmers. The school Director hosted a contest...using the locally-grown vegetables...to determine two prize-winning salsa recipes. Students now hope to market this locally-developed salsa to nearby stores and restaurants.

The students, farmers and the school have all benefited. This close cooperation has produced more self-sufficiency in the community...and it has created future job opportunities. The students can now see traditional activities in a new light...as the means to run a business that makes a profit.

The success of this project has prompted development of a second service, the Skills Center. The skills center deals with young adults who come from agricultural, sheepherding or cattle ranching backgrounds but don't have full-time jobs. One of the real strengths of this program is to identify skills and direct those talents. Thus, it's a business and a training center, where young adults can be trained for clerical as well as managerial positions in their own business. Skills center staff are invited into the classrooms to talk about the center. This gives students information about actual business and job training. With such a facility, students can make choices based on real life experiences within their community.

A third dynamic business and training opportunity has blossomed on the campus of Leupp Boarding School within the past three years...the electronic assembly plant, Tooh Dine Industries, Incorporated, this plant has grown from a staff of thirty people to a staff of seventy-five. Nearly all of the employees are Navajos from the surrounding communities. Many are also parents of children who are students at Leupp Boarding School. The Skills Center and the electronics plant are housed in unused dorm facilities that were built for the school's boarding program. These facilities were no longer needed since many students travel by bus to the school. From their new homes at Leupp, the businesses are now enriching the student. Leupp students now have new educational opportunites.

This spirit of cooperation has lead to a brand new project within Leupp Boarding School. This is the Junior Achievement Project Business program...the first in Northern Arizona. Three Junior Achievement programs can fit into a school setting, but Project Business requires a business to act as a sponsor. At Leupp, Project Business is sponsored by Tooh Dineh Industries and is offered to eighth and ninth grade students. The program is a regular part of the junior high curriculum and the school has one dedicated teacher specifically for this course. Tooh Dine Industries pays for curriculum materials and involves its staff in the teaching. Students attend the project business course one day each week. Guest speakers from Tooh Dine Industries also take students on regular visits to the electronic plant. Thus, through talks in the classroom and visits to the plant, students gain a first-hand look at an actual business operation.

The newest development of the school's philosophy in action ties all these projects together into the Native American Entrepreneurial Project. In this project, students are encouraged to form entrepreneurial teams that can make team choices to pursue one to two entrepreneurial directions. First, they can develop the business potential of a culture-appropriate activities like farming and ranching...or they can "spin off" new business services to help meet the needs of a growing Leupp community. The cultural feature of this project is unique. It acknowledges the strength of Navajo family teachings as well as the high expectations of entrepreneurial success.

The modern Navajo places increasing value on formal education. The new learning projects at Leupp Boarding school are providing both a model and incentive. The projects break new ground...they help create what might be called a Native American learning style. Through the projects, Leupp students have a greater incentive to learn. They can develop high expectations of responsibility...they learn to make their own decisions.

This leads to success. Once students experience success, they can be confident it results from their own doing. They gain new self-esteem, creating an environment where they are likely to attempt new enterprises in the bold and adventurous spirit so essential to entrepreneurship.

There's certainly a spirit of adventure among the junior high students at Leupp Boarding School. The school board believes this spirit is essential if new business is to be created in Leupp. Perhaps, school Director, Mark Sorensen, puts it best. He says...what really increases the sense of adventure and accomplishment is when we can see that we're transforming our beliefs into action._

TESTIMONY

Provided to the Senate Select Committee
on Indian Affairs
Senator Daniel K. Inouye, Chairman

by
Santa Fe Indian School
Santa Fe, New Mexico

I. INTRODUCTION

Good afternoon Chairman Inouye and members of the Senate Select Committee on Indian Affairs. Thank you for this opportunity.

I am Joseph Abeyta, the Superintendent of Santa Fe Indian School. With me is Mr. Regis Pecos from Cochiti Pueblo, Chairman of our School Board and Ms. Rena Oyenque-Salazar from San Juan Pueblo, a member of our Board. Mr. Pecos will make the opening statement.

After outlining the history of this school, I will tell you what is working at our school and how we are building on our successes.

In the minds of our students and their parents, our communities, and the Pueblo leadership our school is succeeding in its mission. This success has been publicly acknowledged: This year, the U. S. Department of Education honored Santa Fe Indian School for its outstanding educational program. Last month, the school received the Presidential Award for Excellence in Education. Santa Fe Indian School is the only Indian high school ever to receive this award.

We want to share our methods and our success with others who are concerned with educating Indian children.

II. BACKGROUND

In 1975, the Congress passed the Indian Self-Determination and Education Assistance Act (P.L. 93-638). This landmark legislation enabled tribes with the right to contract for operation of any service under the Bureau of Indian Affairs (BIA).

In 1976, under the provisions of P.L. 93-638, the Pueblo people, through the All Indian Pueblo Council (AIPC) became the first Indian tribe to exercise their authority under P.L. 93-638 by establishing Albuquerque Indian School as the nation's first tribally contracted school.

Because of the deteriorating physical plant, the school was moved to its present location in Santa Fe in 1979. The Pueblo Governors assigned the role of principal contractor from AIPC to the Santa Fe Indian School Board of Education in 1986.

This Board controls the educational policies and programs for some 500 students in grades seven through twelve. Santa Fe Indian School (SFIS) is certified by the New Mexico State Board of Education and accredited by the North Central Association of Colleges and Schools. The Board assumes responsibility for the total well-being of the students that extends beyond the academic day.

Most of the students come from the 19 Pueblos, but our school also serves the Jicarilla Apache, the Navajo, the Hopi and the Mescalero Apache tribes.

Previous to the 1976 contract, the school was plagued by drop-outs, poor scholastic achievement, vandalism and delinquency. The perception of the community was that the school merely warehoused undesirable students. These problems have now been eliminated.

We have demonstrated that Indian children are best educated when educational programs are conceived, planned and controlled by Indian people. Our success can be attributed to our students, local control, parental involvement, tribal support and the unflagging drive for excellence exhibited by our dedicated faculty and administrators. We are proud of our achievements.

III. WHY SANTA FE INDIAN SCHOOL WORKS

We have learned to accept the varied cultures, backgrounds and experiences of our students and to integrate these important differences into a program that retains the Indian identity, while equipping students for full participation as citizens. Our teachers have escaped from the traditional European view of education; they now adapt their methodology to accommodate the frame of reference inherent to the Indian way of life. An example of this method of teaching is found in the Pueblos. There, community work days are organized so that inexperienced workers are placed between experienced craftsmen. Learning is by observation and imitation. Criticism and ridicule are frowned upon.

Many of our teachers and administrators have been with the school for ten years. This continuity has contributed to the success of the school, but the overriding factor has been the zeal for perfection displayed by the students and staff.

There has been a revolution in parental attitudes toward education. Ten years ago, they were indifferent. Now they demand the best possible education for their children and insist that it be offered within the context of Native American culture. The school has responded by encouraging parental involvement. Parents, always in evidence on the campus, feel comfortable in articulating their perceptions of educational needs and of our accountability as educators.

Once parents feel ownership, a sense of responsibility follows. Our parents have gone beyond the notion that they are bystanders. In many schools, parental concerns are disregarded but that is not true at our school.

Beyond parental approval, the school has unanimous endorsement from the Tribes. Their support and guidance is invaluable in helping us to recognize and to provide the services and opportunities needed by our children.

IV. EXAMPLES OF SUCCESSFUL PROJECTS

It is hoped that these will be patterns for improved programs in Indian schools throughout the country.

Testing. A project to evaluate the competence of Indian students to succeed in their own cultures as well as in the community at large. The objectives were to

- + measure what is learned by students at Santa Fe Indian School (SFIS).
- + test skills relating directly to the Indian way of life as perceived by elders, students, parents, tribal leaders, graduates and Indian professionals.
- + develop a test for evaluating curriculum and teaching methods.

It is expected that the information gained from this project will enable us to exceed the requirements of the New Mexico Public School Reform Act.

Language Arts Research Center. This project provided intensive small-group instruction in reading, writing and speaking to a target group of students and developed culturally relevant units of instruction in the language arts areas. Students were carefully monitored.

There was a significant increase in students' pre- and post-test scores in reading, writing and speaking. Through a system of data gathering and analysis, alternative approaches to instruction were developed. This data and information will be shared with other Indian schools.

Computer Writing Laboratory. The purpose of this unit is to improve student abilities in communicating correctly and efficiently. To accomplish this students must learn to use computers for Word Processing while mastering the art of expressing their thoughts and ideas clearly and concisely.

The students use computer assistance to brainstorm topics and ideas, prepare assignments, and to correct spelling, punctuation and errors in grammar in their compositions. Instruction of this kind uniquely resembles the traditional Native American method of private trial and error before risking group presentation. This is a good example of using modern technology to enhance oral tradition. As a side benefit the students progressively increase their skills in critical thinking.

Student Centering-Chapter I. This project provides remedial studies in reading, mathematics and language arts to a group of students, selected by testing and teacher's evaluation, as being most in need of assistance. The objective of improving student's scores by five NCE's on the California Test for Basic Skills has consistently been met or exceeded.

V. SANTA FE INDIAN SCHOOL AS A PROTOTYPE FOR OTHER SCHOOLS.

Educating young Native Americans is a responsibility so important that Indians must challenge themselves to develop positive and constructive strategies for using all available resources with maximum efficiency. For too long, we have been preoccupied with opposition; now we must work cooperatively to create an optimum environment for education.

There are successful school programs: Kamehameha School and Santa Fe Indian School are evidence of this. We should get together with other programs to conceptualize how we can help each other. Winners should be encouraged and supported. If success in Indian education is truly an item on the agenda, then we must forget opposition and present solutions for our problems.

In this spirit, we propose a partnership with BIA Office of Indian Education Programs that will establish SFIS as a Model Demonstration Contract School with a special-line relationship to the Central Office. As such, we accept the primary responsibility for developing and testing models of programs to be disseminated throughout the system of Indian schools. The scope of this plan would include joint activity with other successful schools and the BIA

+ in reviewing research, collecting and analyzing data, identifying successful strategies and documenting these processes. Funds will be needed for planning projects designed to improve educational opportunities for Indian students.
+ testing prototypes using control and experimental groups and other standard testing procedures. This, too, will require financial support.
+ developing a procedure for disseminating model programs to the field and verifying their effectiveness once they are in place.

Each of these components will have a well organized protocol for research, formative, and summative evaluations. It is not intended to develop a panacea for the ills of education. We do hope to stimulate the development that is already emerging among progressive Indian educators.

In closing, I thank Senator Inouye for this opportunity and for recently addressing our students. The students have asked me to convey their gratitude. We wish you good health and we hope that you will continue to be a champion of the causes of Indian people. Thank you.